

Trade preferr'd before Religion,

AND

Christ made to give place to Mammon.

102-H

Represented in a

SERMON

Relating to the

PLANTATIONS.

First Preached at WESTMINSTER-ABBY,

And afterwards in divers Churches in London.

By MORGAN GODWYN, sometime Student
of Christ-Church in Oxford.

St. J o H. 4. 35. *Say not ye, There are yet four Months, and then cometh Harvest? Behold, I say unto you, Lift up your Eyes, and look on the Fields, for they are white already to Harvest.*

Evidem nescio utrum potius faciam, querarne nostrorum temporum calamitatem, & charitatem refrigerescensem, fidemque raro in quoquam inventam juxta Domini Verbum, tot animarum millia ut Christo lucrificant, non satis merces videri que nostrorum animos excitent, auri argenteique cupiditatem longe plus valere apud nos, ut ista si desint animarum salus pro nihilo fiat. *Acosta de procur. Ind. Sal. l. 3. c. 18.*

London, Printed for B. Took at the Ship in St. Paul's Church-yard,
and for Isaac Cleave at the Star in Chancery-Lane, 1685.

neigile R- efolged b- folde. If the b- folde

AND

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an b- folde

WOMER

Taken out of one of the Homilies for *Wm Sunday.*

Christ's Spirit it is, that engendereth a burning Zeal towards God's Word, and giveth all Men a Tongue, yea a fiery Tongue, so that they may boldly and cheerfully profess the Truth in the Face of the whole World. — The Mystery of the Tongues betokeneth the preaching of the Gospel, and the open Confession of the Christian Faith, in all those that are possessed with the Holy Ghost. So that if any Man be a dumb Christian, not professing his Faith openly, but cloaking and Colouring himself for fear of danger, he giveth Men occasion, justly and with good conscience to doubt, lest he have not the Grace of the Holy Ghost within him, because he is Tongue-tyed and doth not speak.

To the King.

May it please Your Majesty,

THIS Discourse, which first came to life, in Your Royal Brother's, his late Majesty's Reign, (of most happy memory to these Nations,) being now of Age to appear abroad, doth humbly prostrate it self at Your Majesty's Feet; not doubting Your most gracious Acceptance, if but for the End and Design it proposes and carries with it; Which is no other, than to stir up and provoke Your Majesty's Subjects Abroad, (and even at Home also) to use at least some endeavours for the propagation of Christianity among their domestick Slaves and Vassals; (together with the other numerous Heathen in Your Majesty's Colonies) who for the general are most ambitious thereof, were their Desires seconded by suitable Inclinations in their Owners, so as to afford it to them. A Duty most certainly so indispensably necessary, and absolutely incumbent upon all, but especially the most reformed and refined Christians, that it may justly seem a Matter of greatest admiration and astonishment, to but observe that it has hitherto been so much neglected; yea, and not only neglected, but (I cannot express it without shame and horror!) even scoffed at and opposed by them. An impiety, which tho before not wholly unknown to Your Majesty, (as having been, by a very reverend and worthy Person, of near Relation to Your Majesty, some time since represented to Your Majesty)

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is yet but newly arrived within Your Power to remedy. But for the which we have the greatest assurance, to wit, Your Majesty's Royal Word then passed upon that Your first notice thereof. Your Majesty being thereupon pleased, not only to testify Your highest resentment and abhorrence of so prophanè an Abuse, but witbal giving most manifest Indication of Your Desires for its reformation and redres. And like a most religious Assertor, and zealous Patron of the Faith once delivered to the Saints; Your Majesty declaring it most reasonable, that all Men should be made to partake of the Grace of God, so freely in Christ rendered unto them; and that none should be debarred of the common Salvation, especially such who do so much hunger and thirst after it. And at the same instant, no less admiring, that any pretence of Reason should by Christians (and those too of the best sorte) be offered to the contrary; much less so resolutely, and with so much pertinacity be defended and persisted in. And when in refutation of that no less impudent than most impious Assertion, of the Impeacticableness thereof, at least in those Parts; it was answered and urged, that it could not possibly be less practicable to us, than to other Nations; particularly to the French, who in the Island of St. Christophers, (half whereof is peopled by that Nation, but the rest possessed by your Majesty's Subjects) without finding any either mischief or inconvenience consequent thereupon, are known to confer Baptism upon all that sorte of People: Whilst the English upon the same Spot, do most sacrilegiously reject and give it up for impossible: Upon the hearing whereof, Your Majesty being fully convinced and

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and satisfied, was pleased to allow the Argument for unanswerable; and withal to add, That if ever it should happen to fall in Your way, Your Majesty would further it all you could. The due performance whereof, no one that understands Your Veracity and Zeal, will in the least suspect.

As for this so absurd an Impiety, their pretence is, the advance of Trade and Commerce, which they are not ashamed to set up in opposition to Christ and Religion. But Your Majesty cannot but know how unworthy (even at the best) this Plea is of a Christian Nation: and withal, how incongruous and mean it is that for Trade (even allowing the Pretence for good) the Work of God should be destroyed; and Rom. 14:15, 20. those Myriads of Souls be made to perish, for whom Christ died, no less than for the residue of Mankind.

It would be also considered, as we doubt not but Your Majesty will, what returns, after so long possession, we have made, or rather, what despite to the Spirit of Grace we have done, in hindring those poor Heathens Salvation, which we ought with our utmost Zeal and Industry, to have promoted; The very end, as must be piously supposed, for which it at first pleased Almighty God to discover to us, and to possess us of those many large and fruitful Countries: Whilst we prefer our Trade and our Mammon before it, as of the greater value. And when all other Religions, even to the very Turks and New-England-men, do compass Sea and Land to create Proselites; we only do seem to fetch the same compass to constraine them Heathens. An abomination which both threa-

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tens and calls aloud for Vengeance from Heaven upon the most wicked Authors: Unless Your Majesty's extraordinary Piety and Goodness shall suddenly interpose, and so at once put a stop to the Sin and to the Judgment. And who Esther 4.14. knows whether Your Majesty be not come to the Kingdom for such a Time as this?

I shall only be bold to detain Your Majesty with a short but pious Speech of a certain great Prince, one of the late Kings of Spain, uttered to Your Majesty's blessed Father, of most glorious memory, whilst residing in that Kingdom; Who in discourse, taking occasion to magnify that King's spacious Dominions; He, in answer thereto, was pleased to reply, That 'twas true, God had entrusted him with divers Nations and Countries; but that his Advantage thereby was, to have opportunity to propagate Christian Religion. It is to be presumed, that as Your Majesty's Dominions, in the Parts we speak of, are in extent not much short of, perhaps a great deal larger, than that Prince: So your Majesty's Piety will not suffer You to be wanting to Your Self and People, in reaping the like blessed and glorious Advantage thereby. So prayeth,

Howell's Fam. Letters Vol. I. §. 3. Lett. 33.

The most unworthy and meanest of

your Majesty's Subjects,

MORGAN GODWYN.

The P R E F A C E.

I Cannot but foresee, that I shall fall under no small danger of Censure, as well for my first preaching, as now publishing this Discourse.

For besides the sinister Surmises of divers here at home, (such, who like the Curr in the Manger, will neitlier eat Oats themselves, nor suffer those that would); I must also look to undergo, as far as is possible, the utmost Effects of the Rage and Malice of those incensed *MAMMONISTS* from abroad; who, I am to expect, will not fail, by their Agents and Partizans, to dispense to me the sharpest Revenge and Mischief, that such Enemies of *Christianity* can contrive against a Promoter of it. And, when they thus see me upon *taking away their Gods*, it will be but a very sensible and unreasonable Question to demand, *What aileth them?*

But as there was no temptation from the thing it self, as being likely to prove so invidious and costly an Undertaking, what I have but too much already felt; and it being on the behalf of such who are never like to make me any amends, and I am sure that no body else will: So I hope that others better disposed, will in charity, which thinketh not the worst, rather believe, that what I have herein attempted, doth proceed from no worse Motive, than from a sense of my Duty; as not knowing otherwise, what I yet knew was most necessary, how to reprove the ^{* Acts 13.6,} *B A R T E S V I T I S M*, ^{7. &c.} and base *Mammonism* so openly practised in our *Plantations*, and even at Home too; of which I shall presently give some Instances. At least certainly I can deserve no blame for thus *opening my Mouth for the Dumb*, and becoming their Advocate, who are appointed to *Eternal Prov. 31.8.* *Destruction*: For that I have, as it were, *put my Life in my hand*, to oppose those *Elymas's*, who do not cease to pervert the right *Ways of the Lord*, and to obstruct *Christianity*, when no body else either durst or would. And since the more Learned and Prudent, who never use to lay out themselves but to some purpose (and this, 'tis too well known known, is but a barren Theme), had hitherto been silent therein, that I thought it no disparagement to become a *Fool for Christ's sake*, and conceived that it might better be done by me, than not at all.

These in truth were my Reasons in general for this Under-taking;

but

Bar-Jesu, or Elymas, did oppose Christianity, as not believing it; but these mislike they profess it, do yet oppose it.

but there was withal a more particular. And that was, hereby, if possible, to put some stop to, and to abate the arrogant and proud vauntings of that new Sect of American Anti-Religionists, the *Barefusiers* and *Elymases* before mentioned, for their Victory over Christianity, by *Lucifer* and his fellow Agents, here sometime since obtain'd; which very triumphantly, like pure uncircumcised Pagans, (pardon the Expression, for in this Case, *Difficile est Sanctum alienum à justi-ram non scribere*, and not to be angry had been to sin) they have not forborn to publish in the *Houses* of their *Idols*, if I may so speak; and by insulting Letters, to set forth in their Assemblies; therein proclaiming how they have worsted Christianity, and for ever quash'd all future hopes of advancing its Crest, and of further entrance into those Parts. A most glorious Victory doubtless it was! and which none besides the Devil and themselves, but would have been ashamed to have boasted of. A Victory where there was no Adversary to contend with; and of which, as the case stood, if they could but talk confidently, and affirm lustily without blushing, they could not easily fail.

Psal. 39. 3. Upon this I could no longer be silent, but as the Holy Psalmist expresseth himself, *My heart grew hot within me, and the fire was kindled; and at the last I spake with my Tongue*; declaring from the *Pulpit*, as oft as I had opportunity, what I have now delivered from the *Press*.

Job 13. 13. I considered the thing as a Duty indispensible; and having before put my hand to the *Plow*, I determined not to look back: Yet I must confess, I attended a while to see whether any abler Advocate would appear in the Cause, and happily have saved me both the trouble and the envy of it. But when I had thus waited, and could see no appearance of any, no nor at the greatest distance, (for they were all amazed, they answered no more, they left off speaking; or rather, we may say, did never begin); it was not in my power to refrain, but I resolved that I would answer for my part, I would speak on God's behalf, I would open my mouth and answer, let come on it what would.

But be that ploweth, should plow in hope, as saith the Apostle. Now to what purpose is it to speak further hereof, since so slender Advances have been hitherto made therein, by what has been before spoken, will some be apt to demand? And indeed it was the Advice of one, when I first adventured upon this Work, never to trouble myself about it; for, said he, *Thou your Design be never so Christian and good, yet the least grain of Interest lying in the way, shall quite ruin and overthrow it.* And I wish his words had proved less true.

But

But truly I am full of power, by the Spirit of the Lord, to tell Jacob of Mic. 3. 8.
 his Transgression, and Israel of his Sin, as saith the Prophet Micah. And
 Isaiah tells us, That the Watchmen upon the Walls of Jerusalem, were Isa. 62.6,7.
 not to hold their peace, notwithstanding the greatest discouragements,
 day nor night ; nor to give even the Almighty himself any rest, until he
 had established and made Jerusalem a praise in the whole Earth. Rather,
 the dearer Men are, the louder we are to cry. For, Truth however St. Mat. 21.28.
 opprest, will have some Followers. The sturdy Youth in the Go- St. Luke 18. 5.
 spel, that at first did so peremptorily refuse to go and work in his Fa-
 ther's Vineyard, afterwards repented, and went. And even the unjust
 Judge, by much importunity, and for his own quiet, was, we read, at
 length wrought upon to hearken to the Widow's complaint, and to do
 her right. And tho these we speak of, have had this untoward Char-
 acter, viz. of being such, who will do no right, nor take any wrong,
 fixed upon them ; yet who knows how far our Affidavit may in like
 manner prevail ? At least, 'tis certain, we have no Dispensation for
 our silence.

For truly, unto this most unchristian Silence, must in a great mea-
 sure be ascribed the large spreading of this Leprosy of *Barjesuitism* *Viz. In the Ni-
 and Irreligion, not only in *America*, (where, as I have * elsewhere gro's and Indi-
 mentioned, a poor Slave was in effect whip'd to death for being bap- an's Advocate, p. 111.
 tized) ; but of its crossing the Seas into *Europe*, and from thence paf-
 sing to the Easter'n Indies : As by a most dreadful Story (related to
 me by one that had spent some time in those Parts) of the behaviour
 of some of our Factors towards the Natiyes of a certain place there
 called *Jackarrà* upon *Java*, will appear ; who desirous to be instru-
 cted in Christianity by the *English*, were most unchristianly denied
 the favour : they, forsooth, dreading lest their apt Scholars should
 thereby come to improve their Faculty in the Mystery of Buying
 and Selling, (as if that also were a Mystery of the Gospel), which
 in time might lessen their Gain, and so spoil all. How-
 ever, what these refused, certain * Mahumetans, (see
 here how much their Zeal for their Superstition surpasseth
 ours for the Truth) ; who soon after arrived at the
 same place, did more generously offer them ; and of
 their own accord, without any of our Mens Scruples
 upon the score of their *Mammon*, freely communi-
 cated to them their Religion ; which that People then
 embracing, are said to retain to this very day.

But to leave these remote Parts, where Men may perhaps be sup-
 posed to act what they please, without controul, let us come nearer
 Home,

* See Mr. Ricaut's *Maxims of the Turkish Policy*, wherein he often men-
 tions the Turks Zeal to promote their
 faith. Also Pet. Daniel, in his *Hi-
 story of Barbary*, tells us, That the
 Turks will shew you kindness, to
 make you embrace their Reli-
 gion. *Page 308, 309, 310, 311.*

Home, to our own most *Protestant* Island, and even to *England* it self, and there see how much better the case is, or is in time like to prove amongst our selves ; where we shall find this superlative Wickedness to have spread again, even from Sea to Sea ; infected both the *East* and *West*, and gotten possession of the very heart of this Kingdom. I have been told, that when this Sermon was first preached in *London*, the Parish Clark, after all was done, fell to wondring that I should thus trouble my self to preach against *Negro's* and *Indians*, for that he said, there were *none of that Religion* in this Nation. But how much this poor Clark was mistaken, I shall from some four or five Instances, out of a great many which I have heard, soon discover.

Whereof the first that I shall mention, is of a Gentlewoman, who commanding a certain *Negro Wench* that she had, for her towardliness and other good qualities, in the hearing of a Minister ; he demanded of her, why she made her not a *Christian* ? Whereat, casting her eyes stranely on him, and greatly wondring, she replied, That she had thought he would have given her better Counsel.

The next shall be of a poor Wretch of the like sort, belonging to a certain Lady, at that time residing in a place some seventy miles distant from *London* : With this *Negro*, a certain religious Gentlewoman condescended to discourse, and to perswade to *Christianity*, unto which she found him very inclinable ; but was interrupted by the Lady, who overhearing the Discourse, thereupon ran in ; and, as in a most hideous affrightment, cryed out, *O, for God's* (she might better have said the Devil's) *sake*, say no more to him of that. And so the Discourse ended.

The third Instance shall be of a *Negro*, whose Owner lived nearer *London*, viz. within some four or five miles distance of it. This *Negro* presented himself to the Minister, I think not of his own, but of a neighbouring Parish, desiring Baptism at his hands ; For which the Minister finding him not unqualified, did not absolutely refuse it, nor yet at present grant it him ; 'tis possible, as being of another Parish. But however, the Master coming to the knowldg thereof, forthwith sends a peremptory Message to the Minister, charging him upon his peril not to proceed.

The fourth is of a *Negro*, whose Owner resided somewhere near *Bristol*, (the places name I have forgotten) ; This *Negro* also addressed himself to the Minister, beseeching Baptism ; For the which the Minister finding him not incompetently fitted, did not deny it him ; only deferred it for the present. All which soon after arriving to the Master's jealous ear, he, with the like terrible Menaces, dehorting

dehort the Minister; adding within, this insolent enquiry, *Whether he would baptize his Horse?* But perceiving that the Minister little regarded his Menaces or Arguments, he goes home, and instantly chains the *Negro* under the Table among his Dogs, and there confines him in that double bondage for some time; till finding him thereby almost become unfeirable, which is all they required; he at length releases him of his Chain, but with this fresh charge, not to go any more to the Minister, which the *Negro* not observing, the master, like one that understood his Office, and that believed himself obliged to pay a greater respect to *Christ's Commands*, of *baptizing all Nations*, than to the *Intel Amico's* forbidding it, publicly admits him to the Church by the Sacrament of Baptism; After having purged him, by demanding of him, whether his Desires herein did proceed from any hopes of temporal advantages for the obtaining of liberty, or the like? Which the *Negro* utterly renounced, declaring that he desired it only for the Salvation of his Soul. This again coming to his Masters knowledge, as it could not well be kept from him, the *Negro* upon his return, was welcomed with his former Chain, wherein he was soon after conveyed on Shipboard, and sent to *America*.: Where 'tis to be presumed, that according to the *general custom* there, he shall never more hear of *Christianity*. Three of these Passages I had from the Ministers themselves, even at the other was told me by the Genderwoman, an erlquent *Glory-maid's* Wife in those Parts.

Quest. By what Authority or Law, he could do this to that or any other Person?

I have heard also of a parcel of Negro's brought into England, concerning whom an especial charge was in the first place given to the Servantes, not to mention any thing of Religion to them: Together with an intimation, (which was no other, than to invite some lewd fellow to the Villany,) how acceptable a piece of service it would be, to have a certain young Negro Welsh of the Company got with Child. It seems they take this Fornication to be no sin, no not so much as Venial.

To these I may add, what I have heard, and do believe to be too true, viz. That the Grandees of one of those Colonies, were not long since so hardy, and wilful so impious, as to produce Articles against their Governor, Sir J. H. for his intended kindness to the People upon this occasion: How far their Complaint was admitted, I cannot tell. It was certainly an Innovation, and for which he could produce no Profidens in those Parts. So that Mr. ^{the} *Holmes* seemeth to have been directed by a fallible Spirit, when in certain prophetic Lines, foretelling the large and speedy progress of Religion in America, he thus sang,

Now if the cause of this choir to great ^{power} against ^{Oppression}, and cruelty to the Souls of Men, even of their own Slave, who wear out their days in perpetual toil and labour for them, should be unprepared: his would not be easy to give a sudden Resolution. Some indeed here at home, have been ready to form Excuses for them, and to urge the danger of losing their Slave by his admittance to Baptism. But this certainly cannot be the true Cause, at least as to those parts. I my self was accidentally present at the signing of an ACT of Assembly by the Governor of Virginia, for the Secularity of this Interest. The like Laws I have been assured were enacted in the rest of the Plantation. Paul Bingham, Southwell, upon some discourse about

If the Negro knew his rights, he need not to desire Baptism for the obtaining of his freedom.

this very thing, some five Years since, was pleased to inform me, That he had heard the late Lord Chancellor Finch declare, that he did not know of any Law now in force in *England*, (or words to that effect) whereby a *Slave* was released from Servitude by *Baptism*. And certainly he, if any Man, must have known it. Others will tell us, that *Christianity* will make them more crafty and cunning, and withal, more tumultuous and rebellious. But this Argument equally fights against *Christianity* in all other places, and renders it inolerable to all Conditions and Degrees alike, as well to *Freemen as Slaves*, and at Home as well as Abroad ; and at this rate it must be banished out of the World. Others again are ready to suggest the Factors of *Jackdaw's* Reason : But what have Slaves to do with buying and selling, who have nothing of their own to dispose of ? So that if the Reason were good, and of force against other freer *Gentiles*, (not to mention that *Christians* ought not, upon any account whatsoever, to put themselves into a condition or course of Life, which carries with it an inevitable necessity of perpetual sinning against God); yet it makes nothing against our *Negro-Slaves* admittance to *Christianity*. So that for my part I can deduce this cursed aversion

* *Impi impie a- gent, nec intellig- ent.* Dan.12. which they are willing to shift off and to excuse with such Pretences, as knowing how easily they will be here swallowed.

To this I might add that filthy Principle, which I think is almost universally received, and currant amongst them, That whatever conduceth to the getting of Money, and carrying on of *Trade*, must certainly be lawful. As to instance in their trappening and spiritting Men out of *England*, with sugar Promises of large Kindness to be exhibited to them at their arrival in those Parts : whilst at the very instant they intend nothing else but to expose them to sale, and to make *Slaves* of them, at least for some term of Years. This, with other the like practices, I have heard justified and defended, and that by Persons who appeared very honest Men for those Places, and that withal would seem to have at least some little sense of *Religion* above their Neighbours, (for a great deal would quite undo them) ; who yet because they never hear them contradicted, may possibly be perswaded of their lawfulness. And by the same Principle I suspect it may be, that even those do permit Polygamy to their Slaves, and also put them upon a necessity of labouring upon *Sundays*, to prevent their starving all the Week after.

Now all this, must in a very great measure be ascribed, to their want of being at first better instructed, and their not having the contrary Doctrines often inculcated to them, as well from the Pulpit as elsewhere. These *Tasks were sown* whilst the *Watchmen slept*, or possibly when there were none at all ; Then they grew up and got strength, and took deep root, and now it is thought too late to weed them up. Which notwithstanding I must affirm to be beyond all peradventure their strickest Duty. And the total omission whereof, for I never heard it mentioned, will one day prove a sharper *Thorn in this Sides*, than that innocent Paper, which some have

* *Plurique riti* by Letters to *England* so fiercely complained of. Thereby, as it were, *strengthening difficulties cau-* the bands of those wicked Men, as the Prophet speaks, and *hardening* them in their *call-*
factio- *accordiam* *way*. Who instead of encouraging do talk of nothing but the *difficulty* * of the thing ; *queriamq; suam* when not one has, as I could ever hear of, so much as tried or endeavoured it, *no, not even accusare po-* in their own *Families*. For this had been to invite a heavy Persecution, not of *Fire and de- fensio-* *as dolere Faggot*, but which is much worse, of being slighted and neglected in their *ordi-*
Acost. ry Treats and Invitations : To have been look'd upon askew by their *Patrons and de- pte. Ind. Sal.* *Grandees of the *Yestris** ; to have had some *Assynts* put upon them ; and so to be a little wondered at by the World. All of them *very worthy* *Pretences*, for those who

should glory in such Sufferings, and *righter that they were accounted worthy thereof*; that by their exemplary patience, under the greatest Pressures, should instil Resolution and Courage into others, and not only be contented to suffer, but to die for the Cause of Christ: Which this certainly is, if ever there were any such. It is indeed difficult, as some have made it; but surely not so difficult as it was, when Christianity was *every where spoken against*, and the whole World was set to oppose it; being not befriended by Authority, nor having to much as one single Person to countenance or stand by the Promotors of it. It is indeed more difficult than could be wished, at least to be gone thorow with at present: But yet methinks something might be endeavoured, if but for the good it has done, and to shew our good will towards it: And something also might as certainly be effected, were it but set about, and suitable means used for its carrying on. Nothing of which, besides the besprinkling of it *They say, and do* with a few good Words, the precious holy Water of the Times, that I know of, was *not*, Mat.23.3. *Si non respiciat* *dolit, at dissimile-* ever yet attempted or offered at. Some indeed have bespoke it as a very *Apostolick* *late certe est be-* Work, and a worthy Design; Whom I should believe to have been serious and in *minis. Ter.* earnest, could they but have kept their Countenances whilst they spoke. So that, *Isa. 63. 5.* to use the Prophet's Language, I may say, *When I looked, there was none to help; and I minis.* Ter. *wondered that there was none to uphold.* And whilst divers do, in plain down-right *2 Tim. 4. 16.* terms, determine it to be wholly needless; or if at all needful, yet no way to concern us; those *Elizastis* in the mean time are not wanting, with their utmost industry, to oppose it as a most wicked Work. But it was St. Paul's case, at whose first Anwer he complained, that *so Men stood with him, but that all forsook him*: for whom yet he prayeth God, that that *Si* *might not be laid to their charge.*

What Advantages our Adversaries do reap hereby, and how they make this Neglect, as a Shoeing-horn to draw on their *Prophylties*, is not, I suppose, unknown. And I have some cause to believe, that it has lately proved an Argument of no small validity, to draw one of our *Church* into their Toyles. The Party little less than acknowledging as much in my hearing, at least that it went a great way towards it. And even their Women have gotten it by the end, and can make use of it as dexterously as their ablest Men. It being not long since, that a very smart Dialogue happened between two of that Sex; the one a strict *Protestant*, and the other a zealous *Romanist*: Who demanding of her, *When any of her Church had attempted any thing for the conversion of Infidels, in Foreign Parts, or even in our own Plantations*; And the *Protestant* thereupon producing a small Treatise to that purpose, she replied, *That, that truly was the first she had either seen or heard of that kind among us:* But withal further added, *What hath been since done therein, or what encouragement given for others to tread in that Author's steps?* At which demand our poor *Protestant* Respondent was upon a sudden quite struck speechless.

I confess I should be no good *Christian*, if I did not desire a better Subject to write upon, than the Reproaches of the *Protestant* Religion, such as all these foregoing Passages are: But,

Si natus negat, facta indigentia scriptam.

And yet, if by turning away mine Eyes, I could better suppress the Irreligion, which this supine Carelessness and Neglect has occasion'd and introduc'd; I should have wholly abstained from troubling the World with any thing of this Discourse. But the danger and miserable condition of those People (if at least it be thought to be such) calls for Action to all those who had not rather see *Christianity lie waste*, and so many

Souls to perish irrecoverably ; than to hazard their ~~petty~~ Interests, or ~~dash~~ their Rest for the redress therof.

But to this some will object, that the Times are not seasonable : Neither have they ever yet been so, that I could hear of. Others again will demand, What have they to do with these Aborts ? Let them look to their own at Home, where the State of Religion is so visibly declining ; Atheism, Ignorance, Error, Prophaneness, Popery, and Superstition, increasing, and getting up to last, as may deserve our whole care to put a stop to, and will suffice for Conversions, without looking Abroad, &c. &c. As I find it especially urged in opposition to this Work, by a N. C. as I suppose, in a certain Reply made to the Reverend Dean of St. Paul's. Now, doth not this too strongly favour of *Caius*'s surely reply to God Almighty, demanding, Whether he were his Brothers Keeper ? Had it not been much more proper for them to have asked, What have we to do with their Land and Labour, for thus to captivate and oppress them ? And for our Home Conversions, methinks it looks like the *Witch*-*man*'s putting off his Trial *till the Day of Judgment* ; for so long, it may be feared, it will be, before most of those will be converted. But did not the *Apostles* (most of them at least) leave *Judea* to preach to the *Gentiles* ; when in all probability not one tenth Person there could be converted ; leaving others to build upon that Foundation which they had before laid ? And at this rate, the rest of the World must have remained *Infidels* till this day : There being no Place nor People ever yet so perfectly converted, but that abundance of Chaff did always remain amongst the Wheat, even after the finest winnowing. And then, why may not these Conversions also be carried on both together ? And whilst our Reverend Brethren are in their several stations here, persuading those home-different Parties, would it be all incongruous and impossible, that some few, out of our many supernumeraries, should be appointed to preach to the *Gentiles* abroad, both English and others, (for neither the *Blacks* nor *Tawies* only are the *Heathens* there) at the same time. Certainly, if the one ought to be done, the other ought not to be left undone. Besides, we should employ our Talent to the greatest advantage for our Lord's Honour, and this unquestionably is amongst the unprejudiced *Heathen*. And therefore St. Paul refused to trifle away his time amongst his perverse and blasphemous Countrymen, when he saw no good could be wrought upon them, (who had already judged themselves unworthy of Everlasting Life,) but turned to the *Gentiles*, unto whom he tells them, That the *Salvation of God* was sent. There being, as *Solomon* saith, more *holes* of *Worts*, than of those that are concreted, *wife*. And saith Almighty God to *Ezekiel*, Thou art sent first to a People of a strange Speech, and of a hard Language ; For, surely had I sent thee unto them, they would have inmarked unto thee. But the *House of Israel* will not hearken. And St. Paul likewise had the same assurance touching his *Gentiles*, viz. That they would hear him. I know nothing to oppose this, besides provision for their Maintenance, who shall be employed upon this Errand : Which, if the common way will not suffice, yet, God be blessed, we are not so utterly destitute and spoiled, but that of that little which remains, something might be allotted and bestowed as a grateful Acknowledgment upon the Service of that Faith by which we received it. I shall not mention from whence this is to arise, because it may possibly give offence. The certainty the choicest of our Stores cannot be too good to be laid out upon that which at first brought us whatsoever we have. And our cheerful and ready compliance, will be an infallible Argument of our affection to it. But if we spend much time in resolving, (as too much hath been already !) questioning and disliking this and that Proposal and Method, perchance the Season may be over, and it may never more come into our power to do any thing in

Acts 13. 46.
& 28. 28.

Prov. 26. 12.
Chap. 3. 6.

Acts 28.

It is all I can say, that I have done, and here I should judge, that our Mart. Ep. Charity in this Case, ought most properly to begin at home; I mean, amongst the Subjects and Tributaries of our Plantations; and not rather (as some I have heard) Viz. In the have projected) in such "Remote Places where we are less related. East-Indies.

Others again will suppose this Work not to be effected, but by the Countenance and Encouragement of a Parliament. But, God be thanked, the Laws in force, are all in favor of Christianity, nor is there any want of such Laws. So that the true Ser. & Consequence of Christianity, which is the *right of Life & Liberty*, preach parfum to any *righteous* Text in the whole *Bible*, without any need of new Laws for his justification. But if *any* *such*, a *Parliament* be of such absolute necessity for the carrying on thereof, blessed be God The Hypocrite we have one at hand; who doubtless, upon a due Application, will not be wanting will always find to contribute their utmost assistance to so religious and good a Work. However, at an *Excuse*, the world we are in no worse condition than the *Applis*, and first preachers of *Christ* Eccl. 3.2, 15, 17 *simily* were. And should it happen, which God forbid, that even the whole Civil Power should neglect, or even prohibit this preaching, yet I cannot believe that to be a sufficient *Excuse* for our Silence. And I shall no less declare my self of a different Judgment from those who hold the contrary, tho' unfurnished with *Miracles*; as presenting the Service of *Christ*, and *Salvation of Souls*, to be of much greater consequence than any worldly Concern can possibly be; and being no less persuaded that neither Secular interest, Reasen of State, nor any prudential Consideration whatso- ever, can in the least justify such a Neglect, or Silence.

But there are no less than four potent Objections against this Work still remaining to be considered. As,

First, That this Kindness, especially to Slaves, will make them *Apologists* only, and not *Christians*. They will be apt, notwithstanding the Laws before-mentioned, to run to *Baptism* in hopes of *Liberty*, having hitherto flattered and hugged themselves with such thoughts.

Secondly, It will displease the Merchants.

Thirdly, This is only some *petty* Design, which I am hereby managing for my self.

Fourthly, What I have both formerly and now said herein, is all Lyes; The *Planters*, Men of extraordinary Credit, having so declared. A Man would judge that Christianity were grown extraordinary cheap, and of low esteem with those Objectors, when such groundless Slanders, and *kind Shifts*, shall be admitted to its prejudice; and its Cause quite given up by them upon such *empty* Suggestions.

But, to begin with the last. What? is all but Lyes? Is not that true, touching the *Men*? not being admitted to Christianity? Why then did those very *Planters* themselves, at least by their *Agents*, both own and defend it, some time since, before the Council? And even then giving in their Reasons, such as they were, for the contrary? Admit but this one piece of monstrous Absurdity, this so impudent Impiety, which is too evident to be denied, and the rest may, without any great difficulty, be supposed; at least, it will not be for their credit to put me to prove even the worst of them.

The next to it is of the like force and nature, wherein the Argument thus runs; That to defeat and spite me, Christianity is not to be promoted, nor the Souls of Men saved. Very Christianity both spoken and concluded! See here of what different Tempers these Objectors are, from that of *St. Paul*; *Som*, saith he, *desirous* *preach Christ for Envoy and Strife*; and *Som* *all* *of* *good Will*: *What then?* notwithstanding every Way, *whether* *in* *Pettiness* *or* *Truth*, *Christ* *is* *preached*; and *therin do I rejoice*, *yea, and I will rejoice*. Phil. 1.15, 18. It

It seems, so that the Work were done, which he so passionately perswaded laboured for, he did not so much regard the undue Motives by which Men were induced, and perswaded to it ; which these here do wholly seem to do. So perswaded he was.

For the next ; I would fain know what kind of *Adversaries* these are, who will be displeased upon this occasion ? Either we must please, or displease them. But St. Paul assures us, (and I suppose in this very sense) that if we please *Men*, we cannot be the *Servants of Christ*. At this rate, *Elijah* was not to have displeased *Ahab* ; nor St. John the Bapteſt, *Herod* ; & to the Collected for whose day, we are yet taught to pray. That after his Example we may constantly speak the Truth, boldly rebuke Vice, and patiently ſuffer for the Truth's sake. So that it is evident, we must, as the case stands, either displease them, or act contrary to our Prayers, and disobey Christ. *We are not to please our Neighbour*, but for his good to edification, saith St. Paul.

Lastly, Why ſhould theſe be any more *hypocrites* than themſelves ? Since that God's Grace is free, and may be beſtowed upon whom he pleaſeth. He can raife out of those *Stones, Children unto Abraham* : And his *Spirit Moveth where it will*. Besides, a very ſhort ſpace would conuincethe that ſoſtiliſh Opinion of their Freedom, when they had ſeen ſome of their Fellows continued in their former State, even after *Baptism*. One would think, that Men were ashamed and weary of their Religion, that can admit of ſuch Flams againſt it.

But now after that, all their pictiul Reaonings are vanquished, and their Arguments put to flight, yet nevertheless it cannot ſtill be other with them, than impracticable ; nor are there wanting ſome that, to ſaye trouble, from amongst our ſelves are inclined to believe as much. Good God ! that *Christianity*, after its conuincience in the World for near two thouſand Years, ſhould now at laſt be excluded for its impracticableness. A *Position* which every Man, endued but with common ſenſe, may at once ſee as well the wickedneſs as the folly of it. The *Disputer* that denied Motion, and was not to be confuted but by practice, (which theſe alſo muſt) was not half to ridiculous.

But perchance they will ſay, 'tis only impracticable to Slaves. If ſo, why are the Native *Indians* upon the Continent, who are only Tributaries, and whose Habitations are many of them environ'd by the *English*, equally neglected, and their reduction to *Christianity* as much ſcoff'd at as the other ? And why were not thofe poor *Barbarians* of *Jackatra* (before mentioned) admitted thereto, when ſo earnestly impoured and berought by them ? But to anſwer the Objection.

If *Christianity* be impracticable as to the condition of *Slavery*, why then did the *Apoſtles* both preach and write, to and concerning * *Slaves*, either for their Conversion, or Confirmation in *Christianity* ? For either they therein did well, or ill : If well, then ought we to imitate them therein : But that they did ill, was never, that we find, once ſuggested, no not by the *Heathen Masters* themſelves. For thofe ſtill remaining as much their *Slaves* as before, of what wrong could they complain, unleſs of their being made better and more faithful Servants by *Christianity*, than they were ? But if by *Baptism* they were ſet at liberty, (which the Example of *Onesimus*, and the exprefſe words of their ſeveral Epistles, do prove that they were not) then it is evident that the

Apoſtles did not ſuppoſe the Master's Interēt in his Slave to be of greater account than the Slave's Salvation : Nor that they ought to value his Displeaſure or Profit, thus ſtanding in competition with their Duty ; which is exaſtly our Case. Again, if thofe

Gal. 1. 10.

Be not ye the
Servants of
Men.

Rom. 15. 2.

St. Mat. 3.
St. John 3.

those of other Religions do, with great Industry and Zeal, both endeavour and effect, (as it is plain that they do, whilst ours do not only neglect, but forbid it); then it is clear that therein those do act more agreeably to the *Apologists* and *Scripture-Rule*, than our selves; whom yet we so frequently charge in other things of less moment, with deviating from it; And so forgetting how we condemn our selves whilst we blame them. However since these do it, where is then the impracticableness thereof? or how comes it to be less practicable to us than to them? If they do it less perfectly, as is suggested, yet still they *cave, fac milio-*
do it.² If *amiss*, let us do it better: Only let us not under that pretence be said *ra, pror, Mart.*
never to do it at all.

Sit A. B. Abbot's History of the New World, where he makes often mention of the Jesuits and Friars labour in this kind in America; A Prelie that was never suspected for any friend to them.

If any Man have not the Spirit of Christ, he is none of his, saith the Apostle: Now Rom. 8. 9.
Christ's Spirit was to promote the Salvation of Mankind. But of what Spirit must those then be that do neglect and hinder it? And if any Man love not the Lord Jesus. 1 Cor. 16.22.
*Christ, let him be Anathema; that is, utterly accursed from him: But what love can there be in endeavouring to rob him of that which he so dearly purchased with his Blood? All Knowldg, all understanding of *Mysteries*, and all *Faith*, without this *Charity* 1 Cor. 13.2,3.*
is nothing; Yea, the bestowing of all our Goods to the relieving of the Poor, and even the giving our Bodies to be burnt, without it, will profit us nothing. This is a thing which all Sects and Parties do most generally agree in: No *Scruples* to tender *Consciences* will from hence arise; it being impossible that any should oppose it, but such only who have lost all *Conscience*.

And certainly, if *Christianity* and the *Souls* of *Men* be worth our care, it cannot be but that something in order thereto will speedily be endeavoured; the thing in its self being most easy, and there wanting nothing, but some resolute and wise *Agents* to push it forward. As for the impotent sailing of those *Baptists* and *Elystists*, (for God be thanked that's the worst they can do,) it is to be pitied, and contemned, rather than dreaded or regarded by us. Or at the worst, a vigorous pursuit would in a short time both disarm and silence them. There being no *Scrumpt* so impudent and void of shame, as to afferr and practice her lewdness in the presence of more virtuous People. Nor has it been heard that any *Thief* has been so confident, as to defend his *Rapines* and *Slaughters* before an upright *Judg*. And it being a thing so utterly incongruous and contradictory in it self, for *Men* to call themselves *Christians*, yea, and of the most refined sort too, and yet at the same time to oppose *Christianity*, that it is impossible but at the first manful onset, they must needs be baffled and shamed out of it. For *Wickedness*, as the wise *Man* saith, *condemned by his own Witness, is very timorous, and bring pressed with Conscience, always forecaſtib* ^{Wild. 17.11.} *grievous things.* So that there seemeth nothing more to be needful, but the *Watchword* from our vigilant and prudent Leaders, to the faithful *Souldiers* of *Christ*, boldly to fall on, and to attaque them: *The Victory cannot but be easy over those that fight against God.* And pity, yea infinite pity it would be, that so *Holy* and *Righteous* a *Cause*, should be so slightly lost; and that a *Matter* of such *Eternal Consequence*, so much tending to our *Redeemer's Honour*, and to the *good* of those many *Myriads* of *Souls*, *viz.* of our *Negro's* and *Indians*, *Slaves* and *Tributaries*, all of them the *Subjects* of this *Kingdom* (and should be also of our care) should be suffered to miscarry, only through the want of a few words speaking, a little endeavour, and of so much courage, as but to look the *Enemies* of *Christ* in the face; and where the *Act* it self doth carry its *Recompence*, and makes us full *Amends*. For, *whilst we become Eyes* Job 29. 11, *that* *the Blind*, as holy *Job* speaks, *and Eat to the lame*; *delivering the Poor* that *crieth*, and 12, 13, &c. *thoſe*

Let us not love in Word, neither in Tongue, but in Deed and in Truth.

ERRATA.

Errata in the Margin

P. 4. insert *Alt 18.6. bef. Alt 20.* Likewise the same again p. 6. P. 16. r. *Cyprian.* P. 24. after *Miracles.* add c. 6. n. 1. P. 25. h. *answer.* r. *rights.* also *interv.* p. 59. 2. 165. 3. c. 19. P. 26. r. *לְפָנֶיךָ יְהוָה.* Likewise add this of *E. W.* *Prophets that were all over* *shall transfer do good, to tribes Christians or Nations.*

Trade preferr'd before Religion,

AND

Christ made to give place to *Mammon*:

Represented in a SERMON, relating to the
PLANTATIONS.

J E R. Chap. 2. Part of the 34th Verse.

Also in thy Skirts is found the Blood of Souls; &c.

The whole Verse runs thus;

Also in thy Skirts is found the Blood of the Souls of the poor Innocents; I have not found it by secret search, but upon all these.

THIS Particle [*Also*] standing at our first entrance into the Text, requires us to raise our Eye to the foregoing Words, both of this, and of the former Chapter. In the first of which we find our Prophet, as it were opening his Commission, asserting his Authority as derived to him from God himself. *Before I formed thee in the Belly, I knew thee; and before thou camest forth out of the Womb, I sanctified thee, and ordained thee a Prophet unto the Nations: Therefore thou shalt go unto all that I shall send thee, and whatsoever I command thee, thou shalt speak.* And the better to qualify and enable him for this great Work, it is added, *Behold, I have put my words into thy Mouth.* And then to create a Resolution and Cou-

rage in him suitable thereto, and that he might go on with a steady boldness and assurance in this so hazardous and thankless an Employment, it is promised that he should be an Iron Pillar, and a brazen Wall, yea, a defenced City against them ; And that therefore he was not to be afraid or dismayed at their Looks, (that being the worst they should be able to do against him,) for that God himself would most certainly be with him, to preserve and deliver him.

Ver. 18.

Ver. 19.

Chap. 2. 4.

Ver. 7, 10.

Ver. 21.

Ver. 5.

Ver. 11.

Hic nā im-
pudentiā qua-
onnesuperas,
etiam impro-
bissimos doces
improbitatē
gūn.

Ver. 33.

Ver. 7.

Adding, that they were become cruel, and unthankful, and (which was worst of all) incorrigible ; and in a word, worse than the very Heavens. That by their customary and long Practice in that cursed Trade of Sinning, they had attained a notable aptness, and dexterity therein, even beyond the proficiency of the most wicked, whom, it seems, they were able to teach. In fine, they are told that they were wholly turned into a degenerate Plant of a strange Vine ; had defiled the Land which he had brought them into, and made God's Heritage an Abomination.

And now after this so large and foul a Catalogue of their Impieties, one would have thought that the Prophet must have been at a stand, and could have proceeded no further ; when to compleat the charge, and to render them for ever both inexcusable and infamous, he adds to it a certain new, and before unheard-of Villany, viz. of exercising those their Hellish Cruelties, not only upon the Bodies, but extending them to the very Souls, and that of poor Innocent Men : Which, as bad as it is, is yet exceedingly aggravated by their Impudence in the perpetration, shewing that it was grown into a Fashion, and be-
come.

Ver. 33, 35.

come customary amongst them ; not committed in private, or in the dark, as if ashamed of it ; nor yet detected by any laborious Search, or Scrutiny, but acted openly, and in the Face of the Sun, like *Salom* upon the House top ; and even owned and justified by them to the whole World : They did, as the Prophet speaks, *T R I M M E S*, that is, by false reasonings and Sophistry, and probably sometimes by the loudest Lies defend and assert their Impiety, nor could by any Argument be persuaded to acknowledg it to be so : But on the contrary, boasted themselves *Innocent*, proclaimed that they were *not polluted*, and that *they had not sinned*, notwithstanding that *their way in the Valley*, as the Prophet speaks, was so notorious. They might perchance have an Eye unto their *MAMMON*, and belike, deemed that the necessity and benefit arising to them from their Trade and Commerce with Forreign Nations, would not barely excuse, but even consecrate the Villany.

This then, in short, was their case ; God had most mercifully and wonderfully delivered them out of *Egypt*, and not only so, but had likewise brought them into a Land, which, as the Prophet *Ezekiel* expresseth it, *he had espied for them*, and which was indeed *the Glory* Chap. 30. 6. of all Lands ; the entire and full possession whereof was given them upon this sole Consideration, and these only Terms, *viz.* That they should *cast away all their Abominations*, and become Trumpets of God's Praise, and declare his Glory among the *Heathen*, *Psal. 69.* no doubt for the Salvation of their precious Souls. But instead thereof, even from the very time of their first entrance into that Land, they practised *all their former Abominations*, and that *with both Hands earnestly* ; and instead of declaring, they stifled and concealed his *Eternal Council*, forbidding the *preaching of it to the Heaven*, *that they might [not] be saved* ; and so they *pleased not God*, and became the *murtherers of Souls*.

Which very thing in this Charge doth seem to have been their singular and grand Crime, *viz.* Their acting in and connivance at the most open and *prophanous effusion of the Blood of Men's Souls*, and that too in that very Land which God had given them to a contrary end and purpose : And the not decrying nor discountenancing of which Wickedness, by such other of them who possibly might be less active in the perpetration, bringing them also in as Associates and Partizans with the rest, and rendering them thereof equally guilty.

But here methinks I perceive my self ready to be interrupted, and told, that this is a forced Interpretation, and cannot be the proper

Non sult
clam peccata
tua ut perve-
stigatio fit
opus, palam
fuerit, omnium
oculis exhibici-
Idem.

Quid bonus
predicas viam
tuam ? *Vulg.*
Ed.

Quid niteris
bonam osten-
dere viam tu-
am ? *Jun. Why*
TRIMMEST
show thy way?
vers. 33.

Thebes *ever*
intend

meaning of the Text, which, say they, was intended only to reprove those bloody *Immolations* of Children, offered without the Gates in the Valley of *Hinnom* (and so as it were in the Skirts or Suburbs of *Jerusalem*) unto *Moloch*; the Words, *Innocents*, and *Poor*, manifestly implying no less. Further adding that there can be no such Sin as shedding the *Blood of Souls*, properly so taken; They being, as the Poet speaks, *alive*, *loves*, destitute of Blood, and *Immortal*.

Unto the first of which, I answer, That the Words in the *Hebrew* here rendered by *Poor*, and *Innocents*, do not necessarily import the same signification with the *English*, where Time and Custom have made *Innocents*, and *Infants* (or little Children) to be almost synonymous and convertible; and the *Adjunct*, *Poor*, to represent one afflicted in Mind or Body, as well as Estate or Fortune; one that groans under Oppression or Sickness, or some other such like Calamity, and not under bare Poverty only, which is the most natural import of that *Adjunct*, and under which Children or Infants cannot so well be said to fall; who, as they are not capable either to gather or use *Riches*, so neither can they properly be said to be either *rich* or *poor*. These Sufferers therefore were not *Children*, but *Men*; possibly, as *poor* in Fortune, as *miserable* in Condition. They were *Panperes & Egentes*, as the Vulgar *Latin* and *Tremelius* do render the Word, which is wholly omitted in the *Greeks*; where they are only called *αδειοις*, (without any mention of their other condition;) signifying *infantes*, *Indemnes*, *damni expertes*, *plagis intallatae*, as well as *Innocentes*. All which can hardly be understood of little *Children*: And therefore I cannot so readily assent that our Prophet here intended these.

* Ezek. chap. 3. These Sufferers therefore were not *Children*, but *Men*; possibly, as
10. & 33. poor in Fortune, as *miserable* in Condition. They were *Panperes* &
† Act. 20. 26. *Egentes*, as the Vulgar *Latin* and *Tremelius* do render the Word,
&c. &c. *Also Wida*. which is wholly omitted in the *Greek*; where they are only called
1. 11. *And* *ἀόρατος*, (without any mention of their other condition;) signifying
Ecclesi. 21. 2. *infantes*, *Indemnes*, *damni expertes*, *plagis instantes*, as well as *Innocentes*,
In both which we read of the All which can hardly be understood of little *Children*: And therefore
Souls being I cannot so readily assent that our Prophet here intended these.
Again.

And then to the second part of the Objection, I likewise answer, That this expression of *Blood*, with relation to the *Soul*, is divers times used in Holy Scripture; particularly by *Solomon*, *Prov. 28.17.* if we consult the *Original*; In several places also of * *Ezekiel*; and in the † *Acts* by *St. Paul*, which I shall have further occasion to mention. And for the Translation of this Text, it exactly agrees with the Letter of the *Hebrew*; and that, I doubt not in its most primitive signification; both the || *Septuaginta* and * *Latin Versions* (as in the former) answering thereunto. And therefore should our Prophet's intention herein happen to be other, (which there is no convincing Argument or reason to prove) yet I shall not in the least scruple to follow the Letter both of the *Original*, and the rest of the *Translations*, especially our own. But from the Words, as I here find them, shall conclude, that there may be and is, at least in some sense or other, such a Sin as this reprehended in the Text, *viz.* of *shedding the Blood*, and *murdering of Souls*. And

And upon this *Foundation* it is that I intend to raise my ensuing Discourse ; and therein shall observe this *Method*, and shew,

- I. What this Sin is, and wherein it consists.
- II. The several ways by which it is committed.
- III. What are the common *Inducements* thereto.
- IV. The most *horrid Nature* thereof, and how infinitely displeasing to Almighty God.
- V. The *Place* and *Persons* here especially charged.

VI. I shall enquire what *Relation* this Text may have unto us, and how far this *Church* and *Nation* may be chargeable with this Sin.

VII. Which being dispatch'd, and having discovered some, and those no small spots and stains of this Blood upon our *own*, no less than upon *Jerusalem's Skirts* and *Garments*, *viz.* by our neglecting the Souls of the poor Heathen in our Plantations, (and even here at home.) I shall from the hainousness of the Sin, and from the Prophet's severe reprobation of it in *Jerusalem*, in the seventh and last place, infer the most *indispensible* and *absolute* necessity of our speedy redressing this *abuse* and *neglect* of our duty to God, and to our *own*, no less than to our *Peoples Souls*.

I. FOR the first of these. I have before shewed, that in Scripture Language, there is a *Blood of Souls*; but then what that Blood is, and wherein the Crime of shedding it doth consist, will need some further Explication. As for the Phrase, it must be supposed to be an *Hebrew Idiotism*, or a Metaphor taken from the Function and Employment which the Blood sustains and exerciseth in the Body, which *Moses* saith, *is the Life thereof*. So that to *shed the Blood*, the Crime here Gen. 9. 4. charged, is to *take away the Life*, whether of Soul or Body.

Now God Almighty being the sole Life of Man's Soul, the very *Fountain of living Waters*, and in *whose light only she can see Light*; the Psal. 36. 9. miserable deprivation of his Favour can be no less than the *shedding of her Blood*, and the taking away the *Life* thereof. It is to subject her to God's Eternal Wrath and Curse, the *true second Death*, spoken of by St. John in the *Revelations*; the same also which St. Paul terms Chap. 20. 6. 14. to be *accursed from Christ*, and even to be *blotted out of God's Book*, Rom. 9. 3. which *Moses*, Exod. 32. in that mighty Zeal for his Nation, sued for. In short, it is the sum total of whatsoever is deplorable and wretched, vers. 32. and to be deprecated and avoided by all Mankind.

Which loss of God's Favour, with the dismal Consequences thereof, is solely occasioned by an ungodly course of Life, and by *Infidelity*:
Piety

Piety and Virtue, being the same to the *Soul*, which good Blood is to the *Body*; and what the mischievous *effusion* thereof is to the latter, the same must the profusion of evil manners be to the former: So that this shedding of the *Soul's Blood*, is nothing else but a spiteful *captivation* and detaining of Men under God's Wrath and Displeasure; a permitting or forcibly compelling them to persist in *Infidelity*, and a wicked *Life*, the most natural effect thereof, and which is therefore the first Root or Spring of Misery and *Death* to the *Soul* of Man. From whence it is that when Almighty God, in the 3d, 18th, and 33d Chapters of *Ezekiel*, threatens to require the wretched Offender's *Blood* at the *Watchman's Hand*, 'tis plain that thereby was meant, such Sins and Enormities, which he, through the want of timely notice from the *Watchman*, had run into. And when *Job* (Chap. 16.) forbade the *Earth to cover*, or conceal his *Blood*; 'tis understood that he then made his Purgation, as to the foul suggestions of his *Enemies*; wishing therein that his most secret and concealed Sins, there stiled his *Blood*, might be laid open to the view of the whole *World*: so plainly would his innocence then appear, at least as to the Crimes, by his *back-Friends*, so unjustly charged upon him. So also St. *Paul's* attestation of himself, as to his being pure from the *Blood of all Men*, is to be understood of his being no way chargeable with their Ignorance and *Infidelity*, nor with the Consequences thereof, viz. their other grosser Impieties; as having even *day and night with Tears* warned them thereof, at no time shunning to declare unto them the whole *Council of God*, nor keeping back any thing that was profitable for them. And so much for the Nature of this Sin, and wherein it consists. I proceed unto the next Particular;

II. WHICH is to shew the several ways by which this Sin is committed; and this I intend for a Light or Sea-Mark, by the help whereof Men may avoid the danger of running upon it: And they are especially two. Whereof

The first is by publishing of *false Doctrine*, which by debauching of Mens Minds and Judgments with evil *Principles*, doth necessarily lead them into *Immorality*, and a wicked *Life*, which, as I have shewed, is the most certain *ruine of the Soul*. For if, as our blessed Saviour testifies, *the Truth doth make Men free*, then must *Falshood* be the occasion of their Bondage; and if *right Principles* be the only sure Guides and Conducters to *Happiness*, the contrary must needs lead us to *Misery* and *Ruin*. For he that believes amiss, will consequently act so; it being most natural for Men to act according as they are inwardly

Ver. 18.

Acts 20. 26.

Ver. 31.

Ver. 10. 27.

St. Joh. 3. 32.

wardly persuaded. *False Doctrines* then must be confessed to be the *Bane and Poyson of the Soul*. The Publishers and Promoters whereof, can therefore be no other than its most perfect *Betrayers* and *Mur-thers*. For which reason doubtless it was, that our Lord Christ in his Gospel commands us to *take heed*, both *how*, and *what we bear* : *St. Mark 4. 14.* confirming *Solomon's* advice, thus warning us, *Cease, my Son, to bear* *St. Luke 8. 18.* the *Instruction that causeth to err from the words of Knowledge*, as being *Prov 19. 27.* so destructive to the Soul.

And no less, in the second place, may this guilt be contracted by prohibiting and concealing the *Truth*; this being a sacrilegious robbing the Soul of her necessary *Sustenance*, and is not so much a *stabbing* or a *poysoning*, as a *starving* of her; The knowledg and practice of the Truth being that alone which can reconcile her unto God, and entitle her to his Favour, which is the *Life* thereof. For, as *Syracides* saith, *The Bread of the Needy* (as well the Spiritual as the Temporal) *is* *their Life*, and he that defraudeth him of it, *is a Man of Blood*: *And Eccl. 34. 21.* he that taketh away his Neighbours Living, *playeth him*; and he that defraudeth him of his *Hire*, *is a Blood-shedder*: So likewise, *That the Soul* *Prov. 35. 2.* *should be without Knowledge, it is not good*, saith the wise *Solomon*. Indeed it is no other but to murther her. And therefore he saith again, *That the Lips of the Wise dispense Knowledge*, the most proper and necessary Food for Men's Souls. *Chap. 13. 7.*

This was it which Almighty God complained of by his Prophet *Hosea*, *That his People were destroyed for lack of Knowledge*; *Instruction*, *Chap. 4. 6.* the means thereof, being withholden from them: And likewise in *Isaiah*, where it is lamented, *That they were gone into Captivity*, and *Chap. 5. 13.* *their honourable Men were famished*, and *their Multitude dried up with Thirst*, because they had no Knowledge. This also was the sad condition of the poor Flock in *Zechariah*; They fell into distress, because there *was no Shepherd*, or such only as did not regard nor pity them; no not *Chap. 10. & 11.* when they were sold and slain. For those that were cut off, they did not visit, they neither sought out the young, nor healed the broken, nor fed that which was still; But that that dieth, let it die, was all they cared, so they might but eat the flesh of the fat; retain the Oppressors Favour, and so thrive and grow rich. Wherefore, to obviate this fore evil for the future, Almighty God in the Chapter ensuing the Text, *promiseth to give them Pastours after his own Heart*, which should feed them *Chap. 3. 15.* with Knowledge and Understanding, the only sure Preservatives of the Soul.

Nor let any one here think to *shift off* this Guilt, by lessening this Sin into an *Omission* only (even where it so happens, which is seldom;)

It being our very great Crime to but omit what is our strictest duty to perform ; as most certainly it is to persuade others to both believe and practise whatsoever we hold our selves obliged to. The forbearance whereof was, in Moses's Esteem, no less than a hating of our Brother, who therefore thus directs us; *Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin [to rest] upon him*; or (as 'tis in the Margent) that thou bear not Sin for him; intimating therin the danger of that Omission. That all connivance at Wickedness, is an encouragement to it, especially in such who both can, and ought to prevent it, was the opinion of a virtuous Heathen. Agreeable to that of St. James, *To him that knoweth to do good, and doth it not, to him it is Sin.* Solomon did not hold him excused who had [only] forbear to deliver those that were drawn unto Death, and that were ready to be slain ; no not tho he pleaded Ignorance, and should say, that he knew it not : For, as it follows, *Doth not he that pondereth the Heart, consider it, and he that keepeth the Soul, doth not he know it ? And shall not he render to every Man according to his works ?* The Piety of the great Artaxerxes, would not allow that any should remain ignorant of the Laws of the God of Heaven : And therefore in his Commission to Ezra, he gives an especial charge for the careful instruction of

Lev. 19. 17.

Qui non prepulsat in injuriam, complices, infert. Tul.

Chap. 4. 17.

Prov. 24. 11.

Chap. 7. v. 15.

St. Luk. 22. 32.
S. Mat. 18. 15.

1 Joh. chap. 2, ver. 17.

See Chap. 3.

Ver. 10. &c.

chap. 4. ver. 20

Chap. 3. 10, 17

3, 4. in Darknes and not in Light ; He abides in Death, and can have no hopes of Eternal Life ; withal adding, that such a Person is not of God, and cannot love him, that hates (or doth not love) his Brother ; confirming his Assertion with a most substantial Reason, demanding, *How he can love God whom he hath not seen, who hateth his Brother whom he hath seen ?* For whom he ought to lay down his Life, but much more to extend his Charity, and to open his bowels of Compassion to him, being in need, whether of Spiritual or Temporal Assistance. So that this Omission, as they term it, which, of a charitable pious Christian, renders a Man a Liar, a Murtherer, and an Apostate, &c. is but a bad Pica, and very far from an extenuation of our Crime.

But

But then if this love of our Brother by admonishing and reproofing him be thus every Man's duty, much more must it be of such, who are peculiarly *ordained* and appointed to that work; as we read the Watchman in *Ezekiel* was, against whom it was determined, That *he should surely die, if he did not speak to warn the wicked from his way.* Wherein it is observable, that nothing of any Crime actually committed by the Watchman is therein mentioned, but only an *Omission* of his Duty; nor was this Penalty to be inflicted for any treacherous correspondence with the Enemy, or for *betraying* his Cause or Party, but only for *holding his peace* in a time of danger. From hence alone could St. *Paul* acquit his Innocence, as to *the Blood of all Men*, because he had not omitted to declare to the Souls under his charge *the whole counsel of God*, nor any thing that was *profitable unto them*; Of which yet his partiality or silence must have impleaded him deeply Guilty: For it had been a *concealing of the Truth*, and therefore confessedly a shedding of their Blood, and a murthering of them. This was that *Fruit* which our Lord *Christ* acquaints his Disciples, that *they were so go and bring forth, and that their Fruit might remain*, and which alone *St. Joh. 15.16.* could qualify them for that honourable Title of *his Friends, viz.* by an industrious and active conformity to *all his Commands*; of which, this we are speaking of, was *none of the least*. And how far those shifts and excuses, which upon this occasion are usually produced, will avail us at the last day, the sad doom both of the *foolish Servants*, and of the *sleepy Virgins* may serve to inform us. And so much for my second Observable. I proceed now unto

III. THE Third, which is to represent the most usual and common Inducements to this Sin; And they are four: Whereof

The first is that *root of Bitterness*, or spirit of Unbelief, attended with a most violent *Spite* or Enmity to Religion inwardly lodg'd in the Heart; such as is generally observable in Atheists and *Anti-Religionists*, especially where Religion doth happen to sute less with their *Secular Interests* and Designs. Or else, such as was visible in *Amaziah*, the Idolatrous High-Priest of *Betbel*, or in *Elymas* the Sorcerer, in *Jannes* and *Jambres*, and divers others; who possibly might *Amos 7.12.* *Acts 13.* *2 Tim. 3.8.* *Acts 16.17.* resist the *true*, only for the sake of their *false* Religions. Or, lastly, such as are possessed with a Spirit of *Gallionism* and Indifferency which or what Religion shall prevail; whether *Jesus* or *Mammon*, *Barabbas* or *Christ*, so that they may be at ease, it is the same with them. But against whom our blessed Lord hath positively declared, saying, *He that is not with me, is against me; and he that gateth not with me, scat-* *St. Mat. 12.30.*

Chap. 4. 5.

Jer. 7. 4.

Acts 19.

1 King. 18. 18.

Chap. 4. 12.

scattereth. Now the foundation and root of this, is nothing else but *Infidelity*; They act against, or neglect Religion, because they believe it not. For, as the Prophet *Micah* observes, *All people will walk every man in the name of his God*, and of that Religion which they are perswaded of. As for instance; a Jew will make his boast of the *Temple of the Lord*, and stand up for his antiquated *Ceremonies*; A *Turk* will assert his *Alcoran*, and rather than fail will buy over *Proselytes* to his Superstition. And some *Christians* there are too, who (to the shame of others who do oppose or neglect it,) will do the same for theirs. The *Ephesian* Craftsmen would adventure upon an *Uproar*, rather than suffer their *Diana* to be blasphemed. Yea, the silly Worshippers of *Baal* could cry aloud from morning till noon, not sparing their *flesh* from *Knives* and *Launcers* for the honour of their *poultry Deity*; Nor would the *Gentiles* change their *Gods*, of whose Divinity they were before perswaded, as our Prophet observes. *But these*, as faith the same Prophet *Micah*, *know not the ways of the Lord, nor understand his Counsels*: Yea, they vilify and cast *Birr* upon that Religion, they would be thought to profess. A most evident sign that they believe it not.

Secondly; *Pride* and *Ambition* are too frequently the occasions of this Sin. As when in the *Church*, some fanciful *Humourists*, or stiff-necked *Enthusiasts* shall turn *Reformers*; and, upon their own Heads endeavour to make Alterations in things settled and agreed upon by the *best Authority*, and after the *matwest Deliberation*. Or when some little *Dwarfs* or *Pygmies* in worth and abilities, shall set up for themselves, and by dispersing *Heterodox Opinions* in Religion, shall aspire after *fame* and greatness amongst their Party and Followers. Or in the *State*, when any dissatisfied *Achisopel* shall plot revenge against it: And to that vile end shall side with, and encourage the *idle Dreams* and *Dotages* of those empty *Votaries*, as hoping to compass that by the *new Religion*, which he could never effect by the *old*. *'Tis Pride*, faith an ancient Greek Proverb, that is the *Parent of Superstition*; the very same with that of *St. Paul*, *If any Man teach otherwise, and consents not to wholsome words, he is proud, knowing nothing*.

1 Tim. 6. 3. The third Inducement is *Avarice*, and a never satisfied *Thirst after filthy Lucre*: When wicked *Mammonists*, (such who do account their *Life here to be but a Market for gain*, and that resolve they must be getting, tho it be with the *ruine* of their own, and their Peoples *Souls*.) shall begrutch the time and expences laid out upon the *Service of God*, and the *Work of Religion*. Who finding their *Trade* and *Religion* to be inconsistent, and having purposed in *despite* thereof to carry on their

in *Secondus quo-*
via *re* *same*
maret *re* *new*
misentus

1 Tim. 6. 3.

Wk. 15. 12. *filthy Lucre*: When wicked *Mammonists*, (such who do account their *Life here to be but a Market for gain*, and that resolve they must be getting, tho it be with the *ruine* of their own, and their Peoples *Souls*.) shall begrutch the time and expences laid out upon the *Service of God*, and the *Work of Religion*. Who finding their *Trade* and *Religion* to be inconsistent, and having purposed in *despite* thereof to carry on their

their ~~mag~~gally Interests, will not scruple to turn their Backs to the one, for the advantage of the other, and so as much as in their ~~mag~~gity shall make their God to truckle under *Mammon*. Of when *Chari* and Impostors to furnish themselves of a *Wieldy* hood, and finding Preaching to be the only *Trade* they can set up for, without serving an Apprenticeship, shall subvert Order, draw Disciples after them, and preach a Nation into *Desolation*. Such, as St. Peter describing, warns us a-1 S. Per. 2. 3. gainst, who through *Covetousness*, with fained words, should make *Mer- Rom. 16.17,18.* chandise of us: And whom S. Paul bids us to mark, and avoid, for that they did not serve our Lord Jesus Christ, as they falsely pretended, but their own Belly; and by good Words and fair Speeches did deceive the Hearts of the simple: But for which, (as St. Peter in the forementioned place, to their small comfort, assures them) their Judgment did not linger, nor their Damnation slumber. This is that *Covetousness* which St. Paul terms *Idolatry*. For whatsoever a Man magnifies and admires most, that certainly must be his God; And in Christianity, wheresoever practised, 'tis no doubt a renouncing of it: It being no less true, than Truth it self, *That no Servant can serve two Masters*, for either he will have the one, and love the other, or else he will hold to the one, and despise the other. Now to despise and hate, what is it but inwardly to renounce? And therefore, a little to invert our Saviour's Words, I must in this case declare, *That we cannot serve Christ and Trade*.

The last Inducement I shall mention is *Sloth*, and a supine carelessness and neglect of Religion, and of the Souls of Men: When to avoid Clamour and Obloquie, or being willing to shift off Busines, or to flatter a few Atheistical Apostates; (Such I fear, to make a fair shew in the Flesh, would, with St. Paul's prudent and moderate Galatians, scaree stick at Circumcision, if thereby they might escape suffering persecution for the Cross of Christ;) Or because it is a barren Theme, and nothing is to be got by the preaching or promoting of it, but may rather prove some impediment to their Prospe: Or lastly, because there is some labour or trouble in it; I say, when for these ~~daughte~~ reasons, Men shall suffer *Religion* to lye waste, and poor *honest* Souls to perish, without any pity of regard, and then to extenuate this their *Sloth*, or whatever worse Name it deserves, shall declare it a *neatless Service*: And so strike Hands with the Adversary, to the great discouragement and ~~worke~~ ^{making} of those who are more hearty therein; whom they ought in *Duty* to both strengthen and affite. And so I proceede to

IV. THE Fourth Observablie, which is to shew the horrid and al-
most

most unpardonable *Nature* of this Sin, and how infinitely displeasing to Almighty God. Which will be made appear from their ~~five~~ following Circumstances, whereof,

The first is its evil and *lewd Society*, and that foul herd of Sins, which it is mustered and mated with, in this and the foregoing Chapter. For even *Words* and *Sins*, as well as *Men*, may be judged of by the *company* they go in.

Secondly, It will appear from the *Site* and *Order* in which it is placed, as being made to close up this grand Charge, brought in in the last place, which in such cases is usually the *Principal*, as being apt more thorowly to affect the *Judgment*, and infuse a *Sense* and *Tincture* of the *like* hainousness into the *whole* Accusation.

Thirdly, By considering the *Vehemency* here used by our Prophet, or rather by the *Holy Ghost*, both in and preparatory to this grand Charge; Where at the 12th *Verse*, he breaks forth into this mighty Exclamation; *Be affronted, O Heavens, and be horribly afraid, yea, be very desolate*, as it were at the consideration of this *new and strange* Impiety: And at the 22d *Verse* it is resolved, that *tho they should wash themselves with Nitre, and take to them much Soap, yet that it should not avail them, as to any expiation*; *For that their Iniquity was marked before the Lord*. The Conjunctive, *Also*, carrying with it a fearful Aggravation.

Fourthly, from the clamorous and *revengeful* nature of *Blood* above all other things, and from the high detestation wherewith the Holy-Spirit of God in *Scripture* hath declared against that Sin, when committed *simply* against the *Body* alone, without any respect or relation to the *Soul*. As when in the *Levitical* Law we read of an *especial Service and Sacrifice* appointed for the expiation of but an *uncertain* murderer: And of *Abel's Blood crying from the Earth for vengeance against Cain*; and so of the *Souls under the Altar* crying aloud unto God to *judge and avenge their Blood upon those that dwelt upon the Earth*. And of the *Gibeonites*, and *Naboth's Blood*, pursuing *Saul's* and *Ahab's* Families, when themselves were extinguish'd, even to the utter extermination of the latter. And, lastly, of God's determining to *avenge* even that Blood, *viz. The Blood of Jezebel, upon the House of Jezebel*, the commanded to do it. From all which Instances we may easily conclude the horridness of this Sin; Of which nevertheless I shall yet say something more in *another* place. But,

The fifth Circumstance will yet more abundantly make appear the horridness of this Sin above all other, from the consideration of the *nature* and *excellency* of the *Soul of Man*, which as much exceeds

Ver. 12.

Ver. 22.

Deut. 21.
Gen. 4.
Rev. 6. 10.
2 Sam. 21.
2 Kings 21.
2 King. 9.

Hof. 1. 4.

coeds his Body, as a living Creature is preferable to so much inanimate Clay. The vast distance between which, *Solomon*, the ablest Judg, will best inform us, when he pronounceth, *A living Dog to be better than a dead Lion*. And surely then a living and immortal Soul, capable of *Eternal* things, and destined to the highest Happiness, must be allowed a proportionable share of preeminence, above a perishing and dying *Carcase*. Hence it is that our blessed *Saviour* doth so much postpone the *danger* of the Body to that of the *Soul*, *St. Mark 8. 36.* preferring this last *above the World*. Now Offences do usually receive much of their aggravation from the worth and quality of the *parties* injured; as our Laws for *Treason*, and defaming of *Noble-Men* do manifestly prove. I conclude therefore, that all Injuries and Wrongs done against the *Soul*, must from the *supereminent* and transcendent *excellency* of her Nature, take their *truest* estimate and value, as to the *Actors* both Guilt and Punishment for the same, whether inflicted in *this*, or in the *Life to come*. And as upon a *just* ballancing of the merits of *each*, such Offences will be found infinitely to outweigh all other, so they do seem to *require* an equal proportion of *Evil* for them. And, to speak in the Scripture Language, if the one deserves to be *avenged seven-fold*, truly the other not so little as *seventy Gen. 4. and seven fold*.

V. NOW for the *Place* and *Persons* here charged, which is the fifth particular to be considered; the Place is *Jerusalem*, and the Persons her *Elders* and *Rulers*, or else together with them the Body of her *People* also. These by their *Ignorance* and grosser *Stupidity*, or by *wicked* Principles instilled into them; and the other by their *Connivance* and *Example*, or by their Precepts to the contrary; such as we read were afterward decreed by *Antiochus* and other Heathen Princes. But be the fault where it will, whether in *Jerusalem's Rulers* and *Elders*, or in her *People*, or in both; 'tis certain from our *Prophet's* Charge, that this at this time was most *eminently* the Sin of *Jerusalem*. A place where *Knowledg* did so abound, that was so thorowly acquainted with the *Will of God*, at least in this particular; that had had so many *Prophets* to instruct her, and for a long time had lived under so much *excellent* Preaching; had had *Precept upon Precept*, and *Line upon Line*; were God's peculiar *People*, and did glory so much in her alone profession of the *Truth*, and her being (which was but true) the best *Reformed Church* in the whole *World*: And lastly, that had been gratified and obliged by so many *Blessings*, such a *Train of Deliverances*, and no less admonish'd by as many *severe Judgments*, *1. 1. 18. 10.* *from*

from Heaven : That she should become guilty of the *striking* and *suppression* of Religion, at least by her connivance and permission, and thereby of the *murthering* of *Souls* ; and that with that daring *Impudence*, till her Sins, this especially, became so conspicuous, that there was no need of *search* ; and yet at the same time, with such a stiff Fore-head, could so boldly affirm that *she was Innocent*, and *had not sinned* : These, I say, were Sins of such a Sanguine Complexion, and such a Scarlet Dye, that the Almighty begins to look upon himself as concerned to *vindicate his Honour* by a severe castigation of her, lest otherwise the very Heathen should affuse the boldness to demand, *Where was now their God*, and the Reformation they so much boasted of ? And hereupon he resolves to be *unto them as a Lion*, and to observe them *as a Leopard in the Way* : *To meet them as a Bear bereaved*, and to *rent* the very *Caul of their Heart*, and to *devour* them. And he purposeth to *destroy the sinful Kingdom*, and to *deliver up the City*, and to *cause wailing* to be in every Street ; and they shall go into *Captivity* with the first that go *Captive* ; and he determines to *lay waste the Sanctuaries of Israel*, and to *make desolate the high places of Isaac*. *To smite the greater Houses with Breaches*, and the little with *Clefts*, so that if ten Men should remain in them, they should die. This was the *Place*, and these the *Persons* upon whom this *Blood* was charged ; and these the *Plagues* allotted for it, as to their *coft* they afterwards felt.

VI. **B**UT here in the sixth place, methinks, I espy some one ready to stand up and to demand of me, To what purpose is all this stirr, this fierce declaiming against the *Murtherers of Souls*? Where are the *guilty Parties* amongst us? If the Jews in *Jeremiah's* time or since, have defiled their *Skirts* with this precious *Blood*, what is that to us, who never were concerned with them therein? Let them look to it, we for our Parts are clear. But, *Nos veniam vari!* would to God my complaint were groundless, and that this Guilt had for ever stuck to those first *Skirts* only of the *Jewish Church and Nation* ! For whether we take these [*Skirts*] as a *Metonymie* of a part for the whole (which some do seem to favour,) and so to imply them all-over, and even throughout polluted : Or if with the *Septuaginta*, *η της χειρος*, we refer them to the *Hands*, which amounts to almost the same with the former : Or if, in the third place, we take them in a more restrained Sense, and thereby shall understand the *out-borders* only, and *Confines* of their Government, (the *Skirts* being the utmost and *extremest parts* of a Garment :) In all these Sences the *Text* will be applicable, and the Crime chargeable upon us also, no less than upon *Jerusalem*.

Nihil est in te,
aut circa te,
non commu-
nicatum san-
guine; omnia
testificantur
adversus te, &c.
Jun. An.

For

For to understand the Word in the *first Sense*, it were easy to extenuate into too many *Instances*, which will make good that *Sense* against us. As in the many *large Parishes*, and the slender (or no) provision found in the greatest *part*; The small care that is taken for the instructing of *Youth*, and the more ignorant both at home and abroad: The grand License allowed to the dispersers of whatsoever false doctrines the *Enemy of Goodness* shall inspire his *Apostles* and Disciples with. And lastly, in the *open venting* and defending of *Blasphemy* and *Atheism*, without any hazard to the Blasphemer's Person or Reputation: All which, as they are in some *sort* near universal, so they have a most direct and immediate tendency to *the murthering of Souls*.

And yet not so much to *insist* upon these, I shall instance in another, more *suitable* to my purpose, and to the *Subject* in hand; and which, tho' wholly *unknown* to the *former Ages of Christianity*, is now become frequent in this City and Kingdom: And that is, the *compelling* of Persons imported out of *Africa*, and other remoter *Heathen Regions*, but residing in our Families, and Vassals to us, to remain in their *native Gentilism*; without any regard to the *honour* of our *Religion* and *Nation*, any more than to the good of *their*, or *our own Souls*. An Impiety that even here some *fifty* or *sixty* years since (and at this day in *other Countries*) would render the *Authors* obnoxious, not only to the *publick Censure*, but to the *Peoples Fury*. But with us, even amidst this *mighty Zeal*, and *stirr for Religion* (an evident sign that we indeed have none) is suffered to pass on *without contradiction*. No one once daring to *open his Mouth* against it, or so much as to *look the Impiety in the Face*: *They are not so valiant for the truth*. Whilst its *Enemies* have the confidence and courage *openly* to bid *defiance* to it, Jer. 9. 3.

But I rather choose to take the Word in the more contracted Sense, and so to understand by these *Skirts*, the remoter parts only, some *out-Provinces* of the *Hebrew Government*. And then this *Text* will seem not only an History or Narrative of this *Jewish Impiety*, but also a *Prophecy* of our times, too plainly and eminently by our People acted and fulfilled in our *Plantations*. Where you shall see this *Blood* of poor *Innocent Souls* wasted and *poured out like so much Water spilt upon the Ground*; and that *Sin*, which at *home* seems to be as it were lock'd up under the *darkest Cyphers*, and here attains only the notice of a *few*, is there legible in *Capital Letters*, made evident to the most incurious *Observer*, and entred into their very *Laws* and *Records*. Thereby striving to out-do the *Jewish Impudence*, *I have not* found

Jer. 6. 15. found it by secret search, as being so publick and notorious to the whole World. They are not ashamed at the committing these Abominations ; nay, they are not ashamed, neither can they blush.

Acts 16. Again, there you shall see Myriads of poor hungry Souls imploring the Bread of Life, but no compassionate Christian affording it to them ; Whole Multitudes of St. Paul's Macedonians calling for our help, but finding none : Not so much as that Hypocritical Charity of, Be ye warmed and filled, being once extended to their distressed and starved Souls. It falls not within the compass of their thoughts or wishes, the very naming of it being grievous to their cruel Ears. And thus whilst like the Man in the Gospel, fallen amongst Thieves, they there lie weltering in their Blood, they meet with no tender-hearted Samaritan to bind up their Wounds, and to relieve them : No compassionate Angel inviting them to live ; No Messenger nor Interpreter, nor even one of a thousand (yea, I may say, not of ten thousands,) as Elihu in Job speaks, to shew unto them his uprightness, nor to direct them in the way, to deliver their Souls from going down into the Pit, nor to make known unto them, that God hath accepted a ransom for them ; and this, even whilst they are drawing nigh unto Hell, and their Life unto the Destroyers. For, as our Prophet laments of hi. People, They are all grievous Revolters (Apostates) and Corrupters : From the least of them to the greatest of them, every one is given to Covetousness : They overpass the deeds of the most wicked, of other Sects and Religions : They judg not the cause of the Fatherless, and the right of these needy Souls do they not judg. Yet they are become great, and waxen rich ; they are waxen fat, they shine and prosper : And, O, where is the God of Judgment !

Ch. 6. 13. 18. Mal. 3. 17. Nor is this the case of the remoter Natives of those places, such as with whom they have little intercourse ; nor yet of their Borderers and Tributaries only, (both which might justly claim a share in our Spirituals, whilst we enjoy so much of their Temporals,) but of their very Domesticks and Vassals, those poor captive Slaves, out of whose Labours they live, and do thrive into vast Estates. Nor may this be said to be occasioned through any want of Language, at least in some thousands of them ; nor any Stupidity, greater than is found amongst our own People : Nor any irreconcileable aversion to Christianity, as is most falsely alledged (the contrary thereof being most true,) but through their Owners enmity and disaffection thereto. Thereby testifying themselves as wretched Christians, as they are unconscionable and unjust Masters. And tho our Blessed Lord has positively declared, that No man cometh to the Father, but by himself ; and his Apostle also hath renounced all other ways or means of Salvation, but by Christ only ;

Jer. 5. 27. 28. Barbaris pro a-
gris & libertate
crepta, fidem
Iesu Christi, &
vitam humini-
bus dignam,
reddamus. *Ad.*
Infideles nullo
modo Christi
Baptismum ad-
versantur,
quam & capi-
unt & petunt.
Barbaris rever-
rai Christum
annuntiatur ut
opus est, of se-
quens & ad
credendum fa-
ciles esse exhi-
bent. *Idem.*

St. Joh. 14. 6.
Act. 4. 12.

only ; yet as if in *Contempt* and *Defiance* thereof, they purposely conceal from them this so absolutely necessary *Knowledge* of Christ, and, for the general, do even forbid the mention thereof amongst them, that so they might [not] be saved. And thus in one and the same *Act*, they contrive *their own*, and their *Slaves Damnation*. Who, so that *their Portion may be fat*, and *their Meat plenteous*, and that Trading *Hab. 1. 18.* may flourish, (the advancement whereof doth, it seems, justify the grossest Villanies), they are not ashamed to debase *Men*, made in the *Image of God* (no less than themselves,) and *whose Flesh is as their own* ; even to the *Fishes of the Sea*, and to the *creeping things which have no Ruler over them*. Being frequently heard to confess and to glory, that they came not thither to *promote Religion*, nor to *save Souls*, but to get Money and Estates ; That is, like to the *Beasts of the Field*, only to *devour* ; and, as the Prophet speaks, *Looking every Man for his gain from his quarter*. And yet, whilst like *Sodom*, they stick not to declare *their Sin*, nor do dread to triumph and boast of their so detestable *Abominations* ; shall nevertheless presume themselves *Innocent*, and *not doubt to affirm that therein they have not sinned* ; nor will be persuaded that they are at all (therefore) to be reputed the worse Christians. And here, to omit all enquiry into the *Equity* and *Right* of the first purchase, where *Parents* do sell their *Children*, *Husbands* their *Wives*, *Brothers* their *Sisters*, and so on the contrary : (A most blessed Trade for the best *Reformed* Christians to be conversant and employed in !) and in a Word, *where every Man's strength is the Law of Justice* : I say, to omit all this, they hold all their other Cruelties and Oppressions, for nothing ; unless to the enslaving of their Bodies, and wasting them with unmerciful Labour and wretched *Usage*, they bring into *final Destruction* and *Bondage* their *very Souls* also. And here, before I can proceed a step further, I must be so bold as to demand of whomsoever shall please to resolve me, whether the *Jews* offering up a *few* Children to *Moloch* (which some will have this Text to reprove) the *Papists* Superstitions, (against which so many Volumns have been wrote ;) the old Gentiles Idolatry, or even the *Turks* worshipping *Mahomet* (all Circumstances considered,) be comparable to this Sin, among us, *viz.* of continually sacrificing so many Bodies to *Mammon*, and Souls to the *Devil* ; against which no one hath hardly ever yet opened his Mouth.

And thus I think it doth but too plainly appear, that these *Skirts* are not so much spotted or stained only, as thorowly wrenched and dyed in this *precious Blood of Souls*. And those our out-Provinces are most evidently chargeable with this most foul and horrid *Guilt* ;

Isa. 56. 9.

Exod. 22. 13.
Exod. 22. 13.
Exod. 22. 13.
Exod. 22. 13.

Wisd. 2. 11.

far, I dare affirm, beyond whatever hath by Fame been storied to have been practised, or but permitted by any, besides (yea hardly by) the most openly avowed *Enemies of Christianity*. And, which is yet more astonishing, All this and much more, we find to be tolerated and acted under *Magistrates*, and by persons outwardly professors of it, and that in the most refined and purest way. So strange a mockery and abuse, as by no Hypocrisy to be parallel'd, but by the *Jews* crying,

S. Mat. 27. 29. *Hail King unto Christ*, when they were going to *crucify him*; or by those who murthered their *Sovereign* to make him more *glorious* and renowned! They might doubtless more innocently, give license and freedom for the erecting publick *Stews*, and *Brothel Houses*, or make Proclamation against *Justice* and *common Honesty*, than thus to encourage, or but permit, such *Sacriledg* and *Prophanenes* to pass without *Control*.

And whilst those abroad are thus acting and carrying on their Butcheries upon the Souls of Men there, how quietly and unconcernedly in the mean time do we sit down here, and take our ease, not once in our thoughts reflecting upon this Calamity; *Perinde quasi, cum membra nostra putrefascant, nihil grave acciderat*, as a certain Father speaks: As tho, like *Cain*, we esteemed all regard of our *Brethren* to be needless; or like the vile Oppressor in *Nathan's Parable*, we had no *Bowels* nor *Compassion*; or that we believed the rotting and perishing of our *Fellow-Members*, to be a most desirable and pleasant Object. Yea, we act as tho the Prophet had mistook, and talked impertinently, when he demanded, *Have we not all one Father, and did not one God create us?* And also *Job*, when he asked, *Did not he that made me in the Womb make them, and did not one fashion us both in the Womb?* And even *Solomon* too, as wife as he was, (or whoever was the Author of that Book,) declaring that *no King had other beginning of Birth*, than what these have, *all Men having but one entrance into Life, and the like going out*. And lastly, as if St. *Paul* had uttered an untruth, when he bespeaks us all, *as Members one of another*.

* *But above all that accrues to the Souls of Men, is termed Tyranny and accursed, and made to exceed all other the most Turkish Barbarities, and is therein declared a Calamity never sufficiently to be bewailed; yet the very same, or worse, is allowed in our own People; that is, by Witches, can never sufficiently be bewailed, who are daily assailed by those professed Enemies of Christ to turn Apostates to the Christian Faith, and to deny that only Name given under Heaven by which they can be saved: whereby they lie under a continual Temptation to abandon their Religion, to obtain their Liberty.* Br. for Capt. of Algier.

Protestants and English-men : Our profound *Silence* being no better than a constructive approbation ; and our *Connivance* a consenting thereunto. As if such *Tyranny* over the *Souls* of Men were *Accursed* and never sufficiently to be bewailed, only in *Turke* and professed Infidels ; or that the same Action were *Vertue* in us, but *accursed Tyranny* in the other. Notwithstanding that those do therein act most agreeable to their *Beliefs*, and for the *promoting* of their *Faith* ; which if *true*, as they suppose it is, is a pious deed, and but what they were bound to do. And they are therefore beyond all *peradventure* more *justifiable* before *God*, than such, who whilst *owning* (I dare not say *believing*) the *Truth*, do yet upon *pretence* of *Interest* (which *those* do therein *renounce*) not only *conceal*, but most industriously *decry* and *oppose* the *advancement* of it : Yea, and than such other too, who, tho' they do not *oppose* it, yet have never entered their *Protests* against those that do. And of both which I cannot so much as doubt, notwithstanding our *accusing* the other, but that *these shall receive the greater Damnation*. And certainly, (all being impartially weighed) *S. Mat. 23 14.* *these Mahometans*, as bad as they are, for any thing we can find, do (herein at least) appear more *virtuous* than our selves, and must in the last day *rise in judgment and condemn us* ; and that from no other than our own *Mouths*. For, if they be *accursed* for *promoting* what *they think is the Truth*, what must those be that do *oppose*, (or at best *neglect*,) what most undoubtedly is so, as *themselves confess*? For tho' they live in an unpardonable *Error*, yet because they do it *Ignorantly thro' unbelief*, not *knowing* it to be either *Sin* or *Error*, but *perswaded* of the contrary, they are certainly the more *excusable*. And it were an unreasonable *incongruity* to imagine that the *God of Mercy* and *Justice*, should be more ready to *punish* *Errors* of *Understanding*, than *wilful Impieties* : But that, if *those that have sinned without Law, shall also perish without Law* ; much more those that *have sinned in the Law*, (that is, against their *Profession*,) *shall be judged by it* ; as *St. Paul* argues. And as the *Wiseman* speaks, *that the most mighty Sinners should be mightily tormented* ; whilst *Mercy* may sooner *acquit* *the other*. For, (as *St. Paul* go's on,) *When the Gentiles which have not the Law, do by Nature the things contained in the Law* ; *These having not the Law, are a Law unto themselves*, which *shew the works of the Law written in their Hearts* ; *their Conscience also bearing witness*, and *their Thoughts between themselves, accusing or excusing one another*. And now this being considered, what right can we have thus *fiercely* to *declaim* against these *Mahometans*? concerning whom, were *St. Paul* alive to determine the matter ; (if but for their *Zeal* for their *Wis. 6. 6.* *Rom. 3. 14.* *D 2* *Re-*

Religion, even false as it is,) in respect of our selves, they no doubt would pronounce them Saints.

So that to bring down this Text to Christianity and our own times, we are the *Jerusalem* therein charged, and in our *Skirts* a' so is this *Blood* most eminently discernable. And when God shall arise to make *Inquisition* for it, as most certainly he will, at our Hands it must be required.

For we are the *Watchmen*, which should have warned those wicked Men from their evil ways; the *Sword came*, and we have not blown the *Trumpet*, nor warned the *People*, and therefore their *Blood* must be upon our *Heads*. And then it must needs go hard with us, and that chiefly upon the score of that abundant *Light* and *Knowledg*, and that *Purity of Religion* we so much boast in. For, *Atrocius sub sancti nomine peccamus*, faith one;

Dei. and that *Servant* which knew his *Masters* will, but did it not, shall be beaten with many *Stripes*, faith our *Blessed Lord*. And, you only have I known of all the *Families of the Earth*:

therefore will I punish you for all your Iniquities, faith God by his *Prophet*. And who knoweth, but that our *prophane Silence*, and *unchristian connivance* thus long together, at those *Spiritual Murthers* and *Soul-depredations*, are the very *accursed thing*, which hath caused us hitherto not to prosper? And that for this our *supine* and *shameful-neglect* of *Religion*, and that when those *Elymas's* abroad, and their *wicked Agents* here; *Those Enemies*, I say, of *Righteousness*, that do not cease to *pervert the right ways of the Lord*; those *Soul-Merchants*, that in the very Letter of the Text, do *tread under Foot* the *Son of God*,

and (as it were) crucify him afresh, and put him to an *open shame*, and that account his *Blood* an *unholy thing*, and do each hour *do despite* unto the *Spirit of Grace*. I say, when these, like *Eli's lewd Sons*, have made themselves *vile*, by the *Blood* of so many *Innocent Sons*, and we restrained them not, (no not by *Word* or *Writing*, and (so far at least) to have vindicated God's *Honour* and *Truth* against them;) Who, I say, knows, but for this, *Our God* hath hitherto put us to *Silence*, and given us *Water of Gaul* to drink, and that when we looked for *Peace*, no good came; and for a time of *Health*, and behold *Trouble*. And that he hath sent those *Serpents* and *Cockatrices* among us, which will not be charmed;

and that he hath hedged up our way with *Thorns*, and caused all our *Mirth* to cease: That he hath set us against each other, every one against his *Brother*, and against his *Neighbour*; yea, *City* against *City*, and even these against themselves: And that our *Spirit* doth fail in the midst of us. That God hath destroyed our *Counsels*, and mingled a *perverse Spirit* in the midst of us, and hath caused us to err in every work, and that we are afraid even in our selves. And then, might it not to be demanded of us, as our

Psal. 9. 11.

Ezek. 33.

Salv. de gub.

Dei.

S. Luke 12. 47.

Amos 3. 2.

Josh. 7. 11.

Acts 13.

Heb. 6. 6. &

10. 29.

1. Sam. 3. 13.

Jer. 8. 14.

15.

17.

Hof. 2. 6, 11.

Ma. 19. 2, 3.

Prophet here doth of Jerusalem, *Hast thou not procured this unto thy self, in that thou hast forsaken the Lord, when he led thee by the way, and had done such great things for thee?* I shall not here stand to enquire how agreeable to Christianity, which commands us, *First to seek the Kingdom of God and his Righteousness*, and then afterwards to look after other less necessary things, (a Precept very idle and ridiculous amongst this sort of Christians :) Nor how suitable the pretence of Trade and Commerce is to that undergoing of the Cross and self-denial, and to that condition of forsaking all, by our Lord prescribed to all his Followers: but shall only observe, that if St. Peter was by the same meekest Lord termed a Devil, for his too carnal respecting, not his own, but the same blessed Masters outward Ease and Tranquility, to the prejudice of the World's Salvation; he will certainly for ever disclaim those Mammonists, who prefer their Trade and their Merchandise before him, as unworthy of him. And if Job's Inference be good, that to make Gold our Hope, is to deny the God that is above; doubtless their Christianity must be very desperate, who do the same by their Trade: Christ will one day deny all such deniers of him before his Father, and the Holy Angels.

Wherefore, since God hath signed this eternal Precept of Blood for Blood; and hath as it were sworn, *That he will require the Blood of our Lives, at the Hand of every Man's Brother; yea, and of the very Beasts too;* and hath also in several places no less positively declared, *That no satisfaction shall be accepted for the Life of a Murtherer; and that a Land defiled with Blood, cannot be cleansed of it, but by the Blood of him that did shed it;* all which is to be referred only to the Body: What Punishment can we suppose answerable to this so much more horrid Crime of murthering of Souls? If Blood for Blood, and Life for Life must go for the one, certainly then Soul for Soul here, is the least that can be required. *How long Lord God, holy and true, dost thou not judge and avenge our Blood upon them that dwell upon the Earth,* was the incessant cry of the Souls under the Altar. And Abel's Blood is said to have pursued Cain to his very Grave; 'tis certain it *cryed for vengeance against him.* And yet 'twas but Abel's Body, not his Soul, that was murthered. Had Cain been guilty of this, Lamech's revengeful hand had made but a very defective and sorry expiation: The Brimstone-lake must then have been his Portion; as undoubtedly it will be, of all impenitent Murtherers of Souls. And then, How will those Mammonists remain in the gulf of Bitternesse, and in the bond of Iniquity? And our Apostates and Hypocrites be confounded and tremble, when they shall most sensibly feel themselves perishing together with their

Vers. 19.

St. Mar. 6. 33.

S. Luk. 9. 23.

S. Mat. 10. 37.

S. Mark 8. 33.

Job 31. 24, 18.

S. Mar. 8. 38.

Gen. 9. 5, &c.

Heb. 6. 13, 14.

17.

Num. 35. 31,

33.

Rev. 6. 10.

Jof. Ant. Jud.

Gen. 4.

Vers. 23,

Act. 8.

their impious Money, which was the *price of Souls*? And then they shall be admirably convinc'd that they were but *Fools indeed* for thus determining their *Hopes*, and fixing their whole expectation upon the *things of this Life*, for the getting whereof, *they sinned against their own*, and murthered their Peoples *Souls*. And finally, they shal be

Act. 13.

pronounced Children of the Devil, because *Enemies of Righteousness*, that is, of the *Gospel*: And *Christ himself*, whom they thereby have so

S. Luk. 23. 34

Impudently affronted and denied (not ignorantly, and as the *Jews*, who knew not what they did;) shall speak them into an *Hell as black as that dark Mist*, which fell upon *Elymas's Eyes*, only for an infinite longer continuance. Where they shall know and see, to use our *Prophet's Expression*, *That it was an evil thing and a bitter, that they forsook the Lord, and that his fear was not in them*: And they shall too late

1 Cor. 2. 8.

come to understand that it is, *A fearful thing to fall into the hands of the Living God*; and that no condition is more insupportable, than *To dwell in everlasting Burnings*, with *Hypocrites and Unbelievers*; where

Vers. 19.

there is no rest for them Night nor Day, and the smoak of their Torments ascendeth up for ever and ever: And from whence they shall enviously

Heb. 10. 31.

behold many of those poor *Lazars*, those oppressed *innocent Souls*, who by God's especial Providence may have escaped their merciless and

Is. 33. 14.

bloody *Talons*, resting and rejoicing in *Abraham's Bosom*; and sing-

Rev. 18. 9, 18.

ing the song of Moses and of the Lamb for their wonderful Deliverance, whilst themselves are tormented in that *Flame*. It must needs be, said our

Ch. 19. 20.

Blessed Saviour, *that Offences* (that is, whereby Men are made or induced to Sin) *do come*; but *no unto that Man by whom the Offence com-*

S. Luke 16.

eth; *It were better for him that a Millstone were hanged about his Neck, and that he were drowned in the depth of the Sea*. And thus I have made

Rev. 15. 3.

good my first six Points, and here in this last have shewed, the *Rela-*

S. Mat. 18. 7.

tion that this Text bath unto us, and how far our selves are chargeable with this Guilt of shedding the Blood of Souls: Whereby I am at liberty

S. Luke 17. 1.

to proceed unto

VII. THE seventh and last part of my Discourse, wherein I am to prove from our *Prophet's* severe Reprehension of *Jerusalem*, (no less than from the reasonableness of the thing) the *absolute* and most *indispensable* necessity of our speedy *Reformation*, and redressing of this Abuse (this being the true *end* of all *Reprehensions*:) and that especially upon these three following Considerations:

First, In respect of the great *Impiety* thereof.

Secondly, In respect of the *Dishonour* from thence redounding to this Church and Nation, and to the *whole Reformation*.

Thirdly,

Thirdly, In respect of God's *Judgments*, which most undoubtedly must be the *inevitable Consequences* of our longer persisting in this so *prophane* and *scandalous* practice, and permission of such an *horrid Impiety*, and open *contempt* of Christianity. I shall begin with

The First, which is the *Impiety* thereof: It being an Injury against ^{Wit. 11. 26.} God himself, who is a *lover of Souls*, and that to that degree, that he above all things desires their Happiness and Salvation: But whose gracious design of bringing those *Souls* unto that state of *Bliss* and *Happiness* by Christ, we, as much as in us lieth, do hereby make void and frustrate, and do even defeat that his blessed *purpose*, for which, as must be piously supposed, he was pleased to *discover* unto us, and *possess* us of those many rich and fruitful Countries, *viz.* * The publishing and *spreading abroad* of the *Gospel* amongst the first *Inhabitants* and *Natives* there, with other *like Gentiles*, who might arrive thither from other parts.

This was once the Sense of most of our English Writers.

It is a most *idle Affront* to Christianity, as implying the *no esteem* we have for it, as if not worth the troubling the World therewith; which *diseesteem* must first arise from a Principle of Infidelity and *Atheism* first lodged in the Heart, as is before shewed. It was the *Barbarians of Japan's Argument*, in behalf of our *trading Neighbours* (*whose Zeal also to Religion doth not much out-strip ours*) that, according to their Word, they took them to be *no Christians*, because they perceived not in them any *endeavours* for the promoting of that *Faith*. An *Indifferency*, they observed, not usual with *other sorts* of *Christians*; and it being no way probable, they thought, that Men should so much neglect and *slight* a Religion, which themselves believed. It makes Christianity *inferior* to all other *Sects*, whose *Zealots* (*especially*) are known, even to *compass Sea and Land to make Proselytes* to their *Opinions*. It makes it a Religion only for *Trade and Commerce*, and even *Heaven and Salvation* to be of less moment than *the getting of Money*: It makes it a *Patroness* of the *grossest Immanities*, for *filthy Lucre*; and no less implies an *Imposture* in the first publishers of it, (or at best some *mistake* of their *Errand*,) if whilst they persuaded Men to *forsake* the *World* for the *attaining* of *Heaven*, they only *designed* the *heaping up of Riches*, as of the greater *Importance*. It also *destroys Charity*, which is the *true mark* of a *Child of God*, and the *badge* of a *Christian*, whose proper nature and quality is, tho to *begin* at home, yet to *enlarge* it self to others, even our very *Enemies*. And in a word, it is no other than an *absolute depositing* and *rejecting* of *Christ*, for the *Exaltation of Mammon*.

¹ S. Joh. 4.

Lastly,

Lastly, It is a *reproach to Humanity it self, and a Sin of the blackest quality* against our Neighbour ; whom we herein are so far from loving as our selves, that it rather seems the utmost effort of our Malice against him, and which no Revenge could satisfy, but such only as should terminate in the destruction of his *Soul*. And so much for the first. But then,

Secondly, This ought to be reformed in respect of the *Dishonour* from thence redounding to our *Church and Nation*, and even to the *whole Reformation*. First, to the *Church* : For it occasions her *Enemies to blaspheme*. Hence a certain *Romanist* demands of us, *Where are the indefatigable Missioners, sent by you to the remotest parts of the World, for the conversion of Heathens?* A noble Function, wherein the *Catholick* (that is their *Roman*) *Church only, and most justly glories* ; whilst you like *lazy Drones*, sit at home not daring to wet a *Foot*, &c. And by another it is objected against both our selves, and our equally zealous Neighbours, *That never any thing for the propagation of Christianity in foreign parts, hath by either Nation been at any time attempted*. And from thence, a third Person very roundly infers the *Nullity* of our *Church and Religion*, viz. *Because we have no Zeal, therefore no Faith, and therefore no Church nor Religion among us.*

Again, when the great Industry of our People in *New-England* shall be rehearsed, their converting of *Nations*, turning the *whole Bible into the Indian Tongue* ; their *Colledg* built and endowed, for the *Education of Indian Youth* : Their *Missioners* sent forth, and *Lands purchased* for their Maintenance ; and all this out of a *barren Soil*, some sixty years since no better than a *rocky Wilderness* ; whilst ours out of better *Conveniencies*, and more happy *Opportunities* (such are our *grateful returns* !) have not produced the *least Grain of Harvest* to God's Glory in those Parts. But upon all occasions shifting it off with the *unfitness* of the Season, and pretending that *the time is not come* ; proclaiming it *unpracticable* and *impossible*, tho effected by others of smaller Abilities : Or, like *Solomon's Sluggard*, setting up *Lions* and *Tigres* in the way ; raising Obstructions and creating Difficulties ; when upon experience there are *no such* to be found. Now when these mighty Works shall be hereafter rehearsed, how will that glorious Name of the *Church of England*, stand as it were in *disgrace*, not only among those *Primitive Worthies*, who at first so cheerfully entered upon this Work, and afterwards indured the *heat* of the Day ; but when compared even with these *Moderns*, whom we bespeak as *Schismatics* and *Idolaters* ; yet do each of them give those Testimonies

E. W. in his
Discourse of
Miracles.

Hag. 1. 2.

Prov. 22. 13.

monies of their *Zeal* and *Charity*, which are equally requisite, and would be no less commendable in us also. But the ~~ways~~ whereof doth furnish them with such Advantages and Arguments against us, as would become our *Wisdom*, no less than our *Piety*, to remove. Who whilst themselves do thus labour, and are at charge and trouble to advance [their] *Christianity*, beholding our *COLDNESS* and *INDIFFERENCE* (not to say *Aversion* to the work,) do publish their own Acts, but at the same time flirt at our (too much!) *secular Affections*, as applying our care more to the promoting of *Interest*, than to the advancement of *God's Glory*, or the *good of Souls*: The *Poverty* of the Cause, that is, say they, the want of *Dignities* and *Preferments* (tho it be the way to make them), occasioning it *hitherto* to lie fallow. And they are too apt often to throw out something like that of *Acosta*, in reproof of his alike rapacious and hungry *Spaniards*, thus speaking; *At si metalla curari desirint, — Atcum est Indorum negotium, & res publica interiit. Neque alias fructus Hispani querunt, neque alia ex causa vel mercatores negotiantur, vel judices president, vel ipsi quoque plerunque SACERDOTES Evangelizant, &c.* Which I shall not *English*. And this hath been publickly objected by those of the *lowest form* and order of Sectaries, as I have in * another Discourse upon this occasion, before remembred. And not only these *extremes* in *Christianity*, but the quite different behaviour and respect of the very *Mahometans* to their Religion, may justly stir up shame in us: Whose assaulting their *Slaves*, with tenders of *Liberty*, thereby to induce them to espouse their *Superstition*, is by us complained of; perhaps for the *example*, and because the like *Generosity* and *Zeal* for Religion is not found among our selves; nor are we capable of being *provoked to the least Emulation*. Thus even the *Sea-Monsters* draw out, (that is, do willingly offer) the *Breast*, and give suck to their young Ones, said Almighty God by our Prophet, *But the Daughter of my People is become cruel, like the Ostriches in the Wildernes*.

Nor doth the Dishonour hereof reflect upon this *Church* only, but upon the *whole Reformation*. Hence the forementioned Roman Author thus triumphantly insults, *If you cast your thoughts upon all Sectaries, past and present, since Christianity began, you shall find no conversion of Nations wrought by any*: Which he elsewhere further explains, saying, *That never any Protestants did any thing like them, for the conversion of Infidels, either in the nearer or farther parts of the large Universe*. Hence also they stick not to affirm our Reformation *monstrous*, and from this so apparent *Sterility*, do very confidently determine of

De procur.
Ind. Salut. 43.

* Who made you Ministers of the Gospel to the White People only, and not to the Tawny and Black? Fox the Quaker to the Ministers of Barbados. See p. 4. of the Negro's Advocate, Lam. 4. 3.

E. W. in an answer to the D. of S. P.

its short-livedness ; because that things by *God and Nature* designed to perpetuity, are always endued with a Faculty of Generation, and of creating their like. So that our Protestant Churches do from all Hands lie under most heavy Censures and Reproaches, for this neglect, and (as it is represented) unfaithfulness to *Christ* ; at least for not endeavouring, not what should, but what might be done. And yet, to our honour be it spoken, we undergo them with as much Patience and *Unconcernedness*, as if the Enemy only were chargeable therewith, and our selves were *Innocent*. Altho, to use our Prophets Words, should we *pass over to the Isles of Chittim, and send unto Kedar, and consider diligently* ; that is, should we consult the most *Pagan and Barbarous Regions*, and even ransack the wide Universe, searching into all the *different Sects and Factions in Religion* for a Precedent, we should hardly find the like Instances of Impiety and *Contempt* of the Religion they profess, practised and persisted in by the *very worst and loosest* of them. And this possibly among other things hath rendered our Religion (as reformed) less esteemed by Strangers ; unto whom, especially herein, we seem rather Apostates than Christians ; *Zealous of Trade and Gain, but not of good Works*. Which doubtless hath been no small Impediment and Hinderance to many in their coming over to our Church, even as (probably) it may have scandalized not a few to an *Apostacy* from it.

Rev. 18. 13.
Nah. 3. 16.

Lastly, It is a dishonour and that in an especial manner to our *English Nation*. It both was and will be the *Eternal Reproach*, no less than the *unpardonable Sin* of those *Styes of Filthiness, Babylon and Nineveh*, that the first, among her variety of Merchandises, had *lives & spirits in them* ; not only *Bodies*, but *Souls of Men* ; and that the other (for it seems they were both great trading places) did postpone *God's Glory* to her *Traffick* ; * magnifying, or preferring, her *Traders* (or *Merchants*) above the *Stars of Heaven*. And certainly it will be no great Credit for us to have thus exactly written after those beastly Copies ; that we have as it were conspired with *Satan*, and entered into a *confederacy with Hell it self*, upon the same account : That we have exceeded the *worst* of Infidels, by our first *enslaving*, and then *murthering* of Mens *Souls*. For, how can it be endured that a Nation once so famous for *Zeal and Piety*, should now at last become *infamous for Irreligion* ? That she should prostrate her self to that *fool Idol Mammon*, and worship *Trade* ? So that for the sake thereof *Christianity* should be stiled and rejected ? That being so much indebted to those poor *Barbarians*, for the *Riches, Trade and Commerce*, both *by*, and *from them acquired*, we should be so far destitute of common

* *הַרְכִּיב*
from כְּרִיב
signifying
multus, mag-
nus, honor-
abilis, inclitus
ob multiplices
quibus pollet
dignitates.

Pagan. See also
Job. 31. 9
Psl. 43. 1.
Ma. 19. 20. &
53. 10, &c.

common Justice, as not to be ready, as much as in us lyke said cer-
tainly very much doth lie in us, notwithstanding all our vain pre-
tences) in lieu thereof, to impart some spiritual Gift, as St. Paul speaks,
and to make known the Gospel unto them? Who can believe that a Peo-
ple formerly so mighty in Conversions, as if, on a sudden struck with
Barrenness and a Curse, should become so utterly fruitless, as not to
be able to produce the least Access of Souls unto Christ, out of such Mult-
itudes and Myriads, who do even invite, and offer themselves to his
Service? That we should be so much out-doe by others, who formerly
did so infinitely out-doe all others? These, if true, are I fear, but too
evident Symptoms of a strange degeneracy, of a declining old Age and
Decrepitnes in us; and which cannot be far removed from our last
fatal Period, and final Dissolution; and that God is determining
of us, as he once did of the Barren Fig-tree, *Cut it down, why cumbereth
it the Ground.* And this leads me to

Rom. 1.

S. Luk. 13. 7.

The third and last Motive to this Reformation, viz. The dread of
those Plagues and Judgments, which this Impiety, if longer persisted in,
must necessarily draw down upon us. In the first Queen Elizabeth
Act for Uniformity, there is extant a certain Clause containing an Ad-
juration, in God's Name earnestly requiring the due and true execu-
tion thereof, as they should answere to Almighty God for such Evils
and Plagues wherewith he might justly punish the neglect of it. So
that it seems in those Days, there was some apprehension of Plagues
and Judgments to follow Impiety and the neglect of Religion. Nay,
long before that, the Persian Monarch *Atraxerxes*, was not wholly
insensible of the same, when he issued forth that strict Decree for
the speedy re-edifying of the Temple, fortified with this Reason,
For why should there be wrath upon the Realm of the King, and of his Sons? Ezr. 7. 23.
Tis true, some Apostate Israelites, before their Captivity, (to save
themselves the labour of reforming their Lives), we read, had fallen
into a most abominable practice of scoffing at, and denying Providence,
affirming, That the *Lord had forsaken the Earth*; or, tho' he had not, Ezek. 8. 12. 8.
yet that he did neither good nor evil. But these, it seems, by a hard Zeph. 1. 13.
Journey they afterwards made to *Babylon*, became in a short time Chap. 1. 6.
better instructed: For upon an Appeal, which the Prophet *Zechariah*
made to the Children of these prophanie Scoffers, whether God's
Words and his Statutes, which he had commanded by his Servants the for-
mer Prophets, had not overtaken their stubborn Fathers; They, in despite
of their proud Hearts, were forced to confess, That like as the *Lord*
had purposed to do unto them, according to their ways, and according to their

Vers. 17.

their doing, even so had he dealt with them. And, *Hast thou not pro-
cured this unto thy self, saith our Prophet here in the Text, in that thou
hast forsaken the Lord, when he led thee by the way?* And hereupon the
Prophet *Hosea* doth not doubt to declare *God's Judgments* for Sin, to
be as clear as the Light that goeth forth.

Zach. 5. 1.

There are then Judgments for Sin: There is a *flying Roll* which
Lev. 14.37.44. brings a *Curse* along with it: There is a *Leprosy in the Wall*, which
45. rots and consumes the *Timber*, and eats out the *stone-work* thereof.

And why then must this above all other escape, this so black a Sin of
Irreligion? which striketh directly at God himself; and therefore as
good old *Eli* reproving his wicked Sons, saith, is the *hardest to be in-
treated for*; And of which God had bound it with a most solemn

1 Sam. 3. 14

*Oὐ πρόστιγος τοῦ
εἰρήνης τοῦ
ανθρώπου κολα-
γορύ. S. Gr. Naz.* Oath, that it should not be purged with *Sacrifice* nor *burnt-Offering* for ever:
And rather than let it go unpunished, *εὐθέτει τοῦ ἐντοντοῦ*, as St. *Gre-
gory* speaks, God doth often cause even *Contraries* to unite and agree-
ing. *S. Gr. Naz.* together, for to effect it. This was it which at first brought the *Deluge*
upon the Earth, and reduced the whole World to but one *small Fa-
mily*. For before the *Flood*, saith *Berosus*, the *Giants* were, *Com-
tempores Religionis & Deorum*: Agreeable to that of *Moses*, God saw
that the *wickedness of man was great*; whereupon ensued that severe
Determination, *I will destroy Man, whom I have created, from off the
Face of the Earth*. And (to bring one Instance for all of our own
Country), To this very Sin, viz. of *neglecting to preach the Gospel to the
Saxons and Englishmen*, it is, that *Gildas* ascribes his *Britains over-
throw*.

Ven. Bed. His.
Eccl. Engl.

And can we then *perish* in the same (tho clog'd with abundance of
aggravating Circumstances,) and not live under a *fearful expectation* of
God's Judgments due for it? How can we read of *Aaron's Calf*,
of *Achan's Wedg*, of *Saul*'s massacring the *Gibeonites*, *Israel*'s Apostacy,
and *Judah*'s Abominations, with the various Calamities and
Mischiefs pursuant thereupon; And, if we *believe* them, not at the
same time dread the like or worse, for this so much more *horrible Ir-
religion*, and equally *Universal*? And since these did prove such *fatal
pull-backs* to them, can any left be the *Issue* of this more *inexcusable
Wickedness*; this so palpable *Elymasm*, if I may so call it? And if
God hath been pleased to chastise meer *Heathens* for their *Enmity* to
his Religion, with which, 'tis possible, they were wholly *unacquainted*,
and has threatened to finite with most grievous Plagues, those *Infidel*
Regions and Kingdoms, *who have not called upon his Name*, of which
haply they had not heard? *what portion of God from above, or Mercy
can be extended to those, who as it were in a prophane mockery of
professing*

Exod. 32.

Joh. 7. 1.

2 Sam. 22.

1 King. 12.

2 Chron. 36.

14. &c.

¶

Zech. 14.

Job 31.

preferring his Name, (and that too in the most refined and purest manner) have been actual Enemies thereto ; And that, under the disguise of the greatest Zeal for it even in this its Purity, have been the Stiflers and Betrayers of it, only in favour of their accursed Mammon ? Certainly if ever Judgments do fall, it must be upon such ; and of all Judgments, none beneath the most calamitous and the most lasting.

And tho' other Punishments (a thing next to impossible) should fail, yet the divine Vengeance may stir up these very Soul-oppressed People, as it did the Arabians and the Philistines against wicked *foram*, and make them the Rods of his Anger to chastise this Sin : *That so* ^{2 Chron. 21. 16.} *their own wickedness may correct them, and their own back-slidings reprove them* : and that they may know and see, that it was an evil thing and a ^{Ver. 19.} bitter that they have thus forsaken the Lord their God, and that his Fear was not in them, as our Prophet speaks. And that by such a severe Discipline (nothing less being like to be of force so as to work upon them) they may be brought to understand (as the Holy Scripture speaks of Rehoboam's Invasion by Shishak) *the difference between* ^{2 Chron. 12. 8.} *God's Service, and the Service of the Kingdoms of the Countries*, that is, of the wild and barbarous Heathen. And that what they do so frequently most blasphemously give out, as the mischievous effect of Christianity, may thro' the want of it, be brought upon them ; and that, *by the same Sin wherewith they have sinned, they may be punished* : And *Wisd.* so in the end, they may with that inhuman Tyrant Adonibezek, be compelled to acknowledg *God's Justice in requiting them, even as they* ^{Judg. 1. 7.} *have done unto others.*

And then for such at home, who have so patiently over-looked the Sufferings and Miseries of Religion in those parts, and have been at least unconcerned Spectators, tho' perhaps not *actual* Partakers in those bloody Tragedies, and therefore may *lean upon the Lord*, and presume, *that no evil shall happen unto them* ; those soft Pillows which they thus plant under their scared Consciences, will but deceive them ; and the untempered Mortar with which they plaster over their Impiety, will be in like danger of being *washed away by the overflowing Showre*. For, *Jupiter* being offended, doth punish all, said the Poet ; and in common Judgments and Calamities, 'tis not only the most guilty that are seized, as in the several Captivities of *Tobit* and of *Daniel* are to be seen. By whose means the *Name* of God came to be discovered to the *Heathen*, who might otherwise have never heard of it. Even as, long afterwards, the *Persecution* which attended *S. Stephen's* ^{Acts 11. 19.} *Martyrdom*, was an occasion (for by nothing less will Men be per-
suaded

*Mich. 3. 11.
Ezek. 13.*

oaded to adventure abroad, tho upon never so important an account) of dispersing the Disciples, and thereby a happy means of introducing the knowldg of Christ into remoter Countries. Even such a Fatality may this unconcernedness draw upon these: An unexpected Storm may force them into the parts we are speaking of, (and where these Impieties are so eminently practised) as unto a Sanctuary and Refuge; there, as our *Apochryphal Esdras* relates of his Captive *Israelites*, to keep those Statutes, (I shall also add) and to promote that

2 Esdr. 13. 42. Faith, which they neither kept, nor thought needful, whilst remaining in their own Land.

Therefore, (to use the Prophet *Daniel's* Advice to King *Nebuchadnezzar*), Let my Counsel be acceptable unto you, O my Fathers, and Country-men, and let us break off our Sins by Righteousness, and our Iniquities by shewing Mercy unto the Souls of these poor innocent oppressed People, if it may be a lengthning of our Tranquility, as undoubtedly it will. And in order thereunto, let us lay before us these things, and consider within our own Breasts, whether this dishonour to our Religion, and infamy to our Church and Nation, this canker to our Estates, calamity to our People, and destruction to our Country, hereby threatened; these plagues to our Bodies, and Damnation to our Souls, be things so worthy our standing out against God, and our contending for. Rather let us endeavour a speedy *composure* and reconciliation: At once striving to make (at least) some kind of *reparation* for what is past, and no less joining in all laudable *Proposals* and ways for effecting these poor Peoples Christianity, without any further delays; still rememb'ring that things of this *Consequence* are not to be made light of, (as was very piously discoursed to the great, and no less zealous *S. Athanasius*, upon the like occasion;) and considering that as many Souls as shall perish thro our neglect, must be charged to our Account. And first let us search into the *Cause*, that so we may the easier arrive at the *method* and means of the Cure. If it be *Interest*, let it be satisfied, as far as reasonably it may be; if *Ignorance*, let it be corrected by better advice; if *Sloth* or *Irreligion*, let it be check'd and disgrac'd; nor let any *Obstinacy* or *Perverseness* be endured. If

* *ENCOURAGEMENTS* be needful, let them be no longer wanting; if *Persuasions*, let them be discreetly applied; but above all, let us shew our selves hearty and sincere therein: armed with most intense resolutions of *perseverance* and *persevering*, until arrived to its *Accomplishment*. That so we may silence the *Slanderer* and the *Blasphemer*, stop the Mouths of both *Papists* and *Schismatics*, and take away the *reproach* from our *Church* and *Nation*. That those *Saracens*

Neh. 2. 10. & 6. 1. *lascivious*

Euseb. Hist.
Eccles.

lars and Elymas's, the restless Obstructors of this work, despairing of their wonted Success, may be wearied out of, and be made to desist from their prophane Opposition ; even as the old *Heathens* were of their Persecutions. For, nothing is able to withstand Zeal, *So- lomon*, *Prov. 27.* For, *Zelus est a furo viro*, Zeal is the heat and ardency of a Man to the thing undertaken, as the same Wise-Man hath it in another place. And, *Cant. 8. 6.* οὐληγός ὡς ἔδει θνάτος, Zeal is as invincible as the Grave, or even Death it self ; and as it goes on, *The Coals thereof are the Coals of Fire*, which hath a most vehement Flame, such a Flame as many Waters cannot quench, nor can the Flouds drown it ; that is, nothing can be too hard for. And here let us call to mind that the *Gospel* hath once overcome the World, armed with its full strength and force to withstand it : And what a shame would it be now, after so long possession, to suffer it to be baffled and worsted, by a few handfuls of scattered *Inerm Out-laws*.

Nor let any noise or pretence arising from the supposed difficulty of this work, (which *Men fuller of Mischief, than of Reason or Religion, do create*) affright us ; nor any excuse from the remoteness of the places, nor the condition of the parties, be at all mentioned ; *Our God being a God of the Valleys, no less than of the Mountains* ; and afar off, *1 King. 20. 23.* as well as near at hand ; and it being not to be doubted, but that a most plentiful Harvest might be thence obtained from suitable endeavours, *edged and heartened with due ENCOURAGEMENTS*. Nor of the time, no time being unseasonable to serve God, and to do good in. Nor from the present posture of Affairs, which this very neglect may have but too much influenced, and given occasion to ; And then the cause being removed, the effect must presently cease. For Piety and Holiness, faith the *Orator*, *do appease God's Wrath* ; and faith *Tull. Off. Solomon*, *When a Man's ways do please the Lord, he maketh his Enemies to be at peace with him* : And likewise *Isaiah*, *The work of Righteousness is Peace, and the effect of Righteousness, quietness, and assurance for ever* : And faith devout *Ezra*, *The Hand of our God is upon all them for good, that seek him*. Nay, even *Heathen Rome* went not without her *Blessing* for her Piety ; For,

Diū te minorem quod geris, Imperat.

L. 3. Ode 6.

Was *Horace's* Divinity ; and no less an Article of *Livie's* Faith, when he tells us, that during King *Numa's* long reign, this very thing, *viz.* their Piety struck their (before troublesom) Neighbours into a dread of molesting them ; for fear, lest at the same time they should be

Liv. I. 1.

be injurious to *God*, unto whose Worship and Service they saw them so *intensely addicted*. Now if their Piety was thus rewarded; why should not we expect the same? our Religion and Service being so much purer, and infinitely more agreeable to *God's Will*, than theirs, in probability, could possibly be. The Prophet *David* assures us,

Psal. 67. 5, 6. That when all the People should praise *God*, then should the Earth bring forth her increase. The *Jews* were to date Their

Hag. 2. 18, 19. Blessing from the very day of the laying of the Foundation of the Temple:

2 Sam. 6. 11. And may not we much more hope for the like Prosperity and Happiness to our Church and Nation, for our laying a Foundation, and setting about this so much greater and more glorious Work? He doubtless that *blessed Obed Edom* for his Ark's resting in his House, and *Laban the Syrian* for *Jacob's* sake, will send his Blessing upon us also; whilst by our charitable and pious Labours, and our unwearied and faithful Industry in this his sacred Vineyard, we do become

Job 33. 22. Instruments in *God's* Hand to save Men's Souls from Hell, and their Lives from the Destroyers; and do deliver such from the Snares of the Devil, who are taken Captive at his Will. And no less also for his Churches establishment in those parts, and for the many faithful *Israelites*, with which it will be replenished, thro' the numerous and large access unto it from the Nations. The happy fruit and benefit whereof will redound, as well to the Sower as to the Reaper. For *God is not unrighteous*, that he should forget our Work and Labour that proceedeth of Love, which we have or shall shew for his Name and his Gospel's Sake. Nor can any one lay out his Endeavours to greater Advantages, either of the increase of *God's Kingdom*, the glory of Christianity, or the good of Mens Souls; If we consider the vast multitudes of these Nations, the greatness of their danger, and their both aptness, and readiness to embrace Christianity, if duly applied to them.

De proc. Ind. Sal. 1. 6. c. u. k. For as *Acoft a* hath proclaimed it to the World long since, *Indorum [& Aethiopum] certè copiosissimam & paratissimam segetem cernimus, neque aliud quam falcam Evangelicam expectantem; -- Alacritate admirabili sese Cælorum regno aptissimam proclamantem, invidorum & segnium calumnias facile propulsantem, operarios ipsos latissime afficienter, & multitudine & ubertate oculos omnium ad sese atque animos convertemtem, &c.* Which is no less true of them in every particular, even at this very day, could we be persuaded to use the means, and to set about it. But Oh! as the same Author doth most passionately lament, (tho with infinite less cause than we have here,) *When will it come to pass that Men will cease to be Men? When, &c.*

This will be the true removal of the Accursed thing; the putting away

1 Sam. 7.

Num. 21. 9.

away those *Baalins* and *Astartes*, the false Gods and the false Religions that are amongst us; The dismission of the captivated Ark, The true *Brazen Serpent* to our *Israel*, deriving *Health* to our Bodies, and *Prosperity* to our Nation, and the alone means both to secure and promote our Interest in those parts. This will be the means to rid ^{1 Sam. 6.} our Country of those *Vermin* and *Diseases*, the *Mice* and *Emerods*, ^{Prov. 5.} that do so vex our Persons, and mar our Land: This the repairing of the *Breaches*, and the rebuilding the shattered Walls of our *Jerusalem*. And we no longer deferring to give to the God of *Israel* the Glory due unto his Name, he will lighten his hands from off us, and from off our Gods, and from off our Land.

Lastly, This will be to comply with our daily Prayers, *viz.* That God's Name may be hallowed, and his way made known unto all Nations, and Conditions of Men therein, and that all Jews, Turks, Heretics, and Infidels may be converted to the Faith, and saved among the remains of the true *Israelites*. And without which our Prayers are but a very mockery, and an *Affront* to the *Diety*, unto whom they are presented. Which whosoever utters, cannot but at the same time be inwardly convinced of that *Pharisaical Hypocrisy*, which our blessed Lord so severely rebuked, of *drawing nigh unto God with his Mouth, and honouring him with his Lips*, whilst his *Heart* is far from him; and for which, *Ex ore tuo*, will be his Judgment and Condemnation, *Out of thine own mouth will I judg thee, thou wicked and slothful Servant.*

To conclude, *It is the nature of God to do good*, as saith St. *Dianysius the Areopagite*; Every one then that will be like unto him, must first fall to the *Imitation* of him. One of the *Fathers* hath this Note, That the *Salvation* of *Man*, was, *Opus dignum Deo*, an *Employment* not unbecoming God himself; It cannot then be beneath even the best of us. And there is a saying of S. *Chrysostom* to this purpose, *That for a Man to know the Art of Alms, was more than to be crowned with the Diadem of Kings: but to convert one Soul unto God, was more than to pour out ten thousand Talents into the Baskets of the poor.* And if the Conversion of a very few unto Christ be worth the labour of many all their days; ^{Prov. 11. 30.} what must it then be to be the Instruments and Means of converting so many? *Solomon ascribes the Epistles of Wise*, to those that *win Souls*: And saith the Prophet *Daniel*, *They that be wise, ('tis Teachers in the Marget) shall shine as the brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever:* And S. *James* makes it almost meritorious, *Let him know, saith he, that he that converteth a Sinner from the Error of his way, shall save a Soul from Death, and shall bide a multitude of Sins.*

I shall end all with that devout Prayer of Syracides for the Conversion of the Heathen : *Eccl. 36. 1, &c.*

*Have Mercy upon us, O Lord God of all, and behold us :
And send thy fear upon all the Nations that seek not after thee.
Lift up thy hand against the strange Nations, and let them see thy power.
As thou wast sanctified in us before them : so be thou magnified among them before us.*

And let them know thee, as we have known thee, that there is no God, but only thou, O Lord.

Show new Signs, and make other strange Wonders : glorify thy Hand and thy right Arm, that they may set forth thy wonderous Works.

Raise up Indignation, and pour out Wrath : take away the Adversary, and destroy the Enemies of thy Truth.

Make the time short, remember the Covenant, and let them declare thy wondrous Works.

Smite in sunder the Heads of those that say, There is none other but we, and let them perish that oppress thy People.

O be merciful to Jerusalem thy holy City, the place of thy Rest.

Fill Sion that it magnify thine Oracles, and thy People, that they may set forth thy Glory.

Give Testimony to those whom thou hast possessed from the beginning : and raise up Prophets that may speak in thy Name : and let thy Prophets be found faithful.

O Lord hear the Prayer of thy Servants, according to the Blessing of Aaron over thy People, that all they which dwell upon the Earth may know that thou art the Lord, the Eternal God. Amen.

F I N I S.

